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[Lysons' copy, interleaved with his notes]

B.xij.32

Cambridge Univ. & Chron.
Dec 2. 1865

Our British Ancestors—Who and What were They? By the Rev. Samuel Lysons, M.A., F.S.A.—Oxford and London: John Henry and James Parker.

The author of this work (and we believe his father before him likewise) has already done much towards the advancement of antiquarian research, his previous publications having, most of them, especial reference to the County of Gloucester. The interesting inquiry which forms the title of the book before us is investigated at very great length, and with an amount of toil and labour that ought of themselves to gain Mr. Lysons the thanks and the attention of the reading public. He brings to bear on his inquiry the most recent [redacted] excavations, etymology, remnants of religious tolerably well informed.

ON WEDNESDAY NEXT.

Stack of Barley in the Straw, Hay and Manure,

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Comprising HOMESTALL, COTTAGES, & LAND *WHITTLESFORD and DUXFORD,*

TO BE SOLD BY AUCTION, BY CHARLES WISBEY,

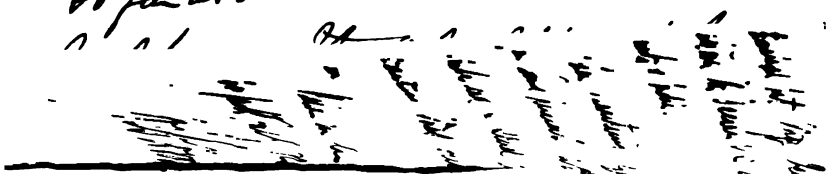
At the Waddon and Hamlet, Mr.

Messrs. J. H. and J. Parker announce an interesting work by the Rev. Samuel Lysons, of Gloucester, entitled *Our British Ancestors; Who and What were They?* The work is intended to elucidate the traditional history of the early Britons by means of recent excavations, etymology, remnants of religious worship, inscriptions, craniology, and fragmentary collateral history.

Our British Ancestors: Who and What they were. An Inquiry serving to elucidate the Traditional History of the Early Britons by Means of recent Excavations, Etymology, Remnants of Religious Worship, Inscriptions, Craniology, and Fragmentary Collateral History. By the Rev. Samuel Lysons, M.A., F.S.A. (Parker.)

We cannot better exhibit the nature of this curious and learned volume than by pointing out that the author was led to the inquiry which forms the subject of it by what appeared to him the remarkable coincidence that the names by which the British Tumuli, at the investigation of many of which he had assisted, are still popularly called, are for the most part the titles, little if at all corrupted by the lapse of ages, of the divinities worshipped in the ancient mythologies of Canaan, Chaldæa, Babylonia, and Assyria, those cradles of the human race, such as we find them recorded in Scripture, and treated of at large in the interesting Essays and Notes on the Assyrian and Babylonian Pantheon appended to Rawlinson's Translation of Herodotus. Pursuing this inquiry, the author finds not only an identity between these deities and worship and those which are so repeatedly alluded to in the Poems of Taliesin, Aneurin, and other Cambro-British Poets, and that the same mythological names pervade the British barrows, the Welsh poetry, and the Babylonian and Assyrian Pantheon, but also the same etymological and mythological roots are attached to the names of places, rivers, rocks, and mountains in Britain, and given apparently for the same causes as in the Eastern countries where they originated; and he therefore concludes there must be some ethnological affinity between people so circumstanced. This is the problem which Mr. Lysons proposes to solve in the volume before us. He probably does not expect to carry conviction to all his readers; one thing we may reasonably look for at their hands—a ready admission of the learning and ingenuity with which he has worked out the idea upon which the book is founded.

it. Such subjects have always had
a great interest with me, as indeed
they ought, as I am grandson of Mr
Dawson Turner & nephew of Sir
F. Palgrave, but my scientific
pursuits have left me
no time to pursue them.
So far as I am aware the Khan's



Prehistoric Archæology, then, is the history of men and things that have no history. All over this country and other countries of Western Europe —perhaps, indeed, all over the world—are scattered vestiges and relics of unknown races and times—of races which existed in times before history commenced. These relics are of various kinds; some so common and conspicuous as to be familiar objects, like Stonehenge and similar monuments on a smaller scale; some rarer, like the subterranean habitations "Picts' houses" in various e doubtful and mysterious, hioned by human hands, and ion with remains thought to is certain, however, that in te there did exist people of iscoveries thus brought to ord. If we wish to know y, we must unravel or com-

set up, and what the erection enterprising traveller may go actually at work in our own cisely such monuments as in gether and hopelessly prehis- suggestion is that these living st in antiquity may give us, or yield, some information which t of history. They actually call tells us, by the same name as Celtic idioms of Wales and heir language generally little is the curious prospect now prehistoric in these islands n other parts of the world. n which tombs and places of t after the fashion of Stone- re are tribes still using exactly w-heads as are found in the te, the idea of attacking the l is singularly practical, and the give an unexpected character last-born of sciences.

Our British Ancestors:

WHO AND WHAT WERE THEY?

Our British Ancestors:

WHO AND WHAT WERE THEY?

AN INQUIRY

Serving to elucidate the Traditional History of the Early Britons, by means of Recent Excavations, Etymology, Remnants of Religious Worship, Inscriptions, Craniology, and Fragmentary Collateral History.

BY THE

REV. SAMUEL LYSONS, M.A., F.S.A.,

RECTOR OF RODMARTON AND PERPETUAL CURATE OF ST. LUKE'S, GLOUCESTER; AUTHOR OF "CONJECTURES ON JOB;" "THE ROMANS IN GLOUCESTERSHIRE;" "THE MODEL MERCHANT OF THE MIDDLE AGES;" "ÆSOP'S FABLES CHRISTIANIZED;" "GLOUCESTERSHIRE ACHIEVEMENTS," &c.; MEMBER OF THE ARCHÆOLOGICAL INSTITUTE, AND THE COTTESWOLD NATURALISTS' SOCIETY.

Oxford and London:

JOHN HENRY AND JAMES PARKER.

GLOUCESTER: J. HEADLAND.

1865.

"The one nedeth of the other ys helpe."

"The lame whyche lacketh for to goo
Is borne upon the blinde is back,
So mutually between theme twoo
The one supplieth the others lack :
The blinde to laime doth lend his might,
The layme to blynde dothe yeld his sight."

Verses on the Panels at Place House, Fowey, Cornwall

Prince.—"Is it upon record? or else reported
Successively, from age to age?——
Buckingham.—"Upon record, my gracious Lord.
Prince.—"But say, my Lord, it were not register'd,
Methinks, the truth should live from age to age.
As 'twere retail'd to all posterity;
Even to the general all-ending day."

SHAKSPEARE, *Richard III.*, Act iii. sc. 1.

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PREFACE.

THE history of the ancient Britons is in every way so obscure, that each attempt to rescue any portion of its traditions, and to give confirmation to the conjectures or the ascertained facts of previous investigators must be acceptable, one would presume, to the enquirer after historical truth.

History of our own country by contemporaneous writers, until within a comparatively recent period, we may be literally said to have none; and the traditional accounts of our early ancestors which we derive from Nennius (or whoever may have been the author of the work which passes under his name), are so brief and obscure, so wanting in confirmation, that every additional evidence which we may be enabled to bring forward, cannot be otherwise than valuable: while the history of Geoffry of Monmouth and of other monkish writers are so long subsequent to the facts and circumstances which they pretend to relate, and so frequently filled with fable, that it is difficult to decide what to receive and what to reject.

Where direct testimony cannot be had, circumstantial evidence, when surrounded by numerous circumstances, probabilities, and occasionally even of possibilities, may well be accepted, as being as near an approach to truth as we may be enabled to arrive at; and perhaps a vast number of circumstances culmi-

nating to one and the same point, may be received as better evidence than the single unsupported testimony of any individual author.

Scientific investigation has made great progress of late years; archæological discoveries are more noted and appreciated than formerly; there is greater interchange of discovery and of opinion; different sciences are now called in to render a mutual aid in enabling us to work out the problem of the history of the human race, of which each individual nation forms a component part, and of which, therefore, none should be overlooked. Foreign travel, the study of language, the discoveries made by the spade and pickaxe of the antiquary, geology, anatomy, craniology, the collateral history of other nations are all helping on an enquiry which either of them alone would be insufficient to solve. Whatever, therefore, may tend to elucidate the history of our own country, however feeble, in whatever respect it succeeds, may be taken as supplying an additional stone to the building up of our historical edifice.

The writer of these pages, fully impressed with the difficulty of his subject, fully aware also that some of the views advanced will clash with the suggestions of other writers, and may perhaps be considered by cursory readers as fanciful and visionary, sees nevertheless such a remarkable concurrence of striking ideas apparently converging to the same end, that he does not hesitate to place them before the public, as courting further enquiry.

He desires that these pages shall be taken as pre-

tending to nothing more than the title denotes, "An Enquiry;" and that his views shall simply be taken for what they are worth.

He is not aware that the exact line of his research has been ever previously suggested.

The authorities are all given, that the reader may be enabled to weigh their value, and if any fresh light be thus thrown upon our obscure history, or any new field opened up for investigation, the author will rejoice that others should take up and follow out a subject on which his own limited leisure enables him only to throw out a few hints.

It is not a little striking, that while almost all remains of early British art and domestic architecture have perished from off the face of the earth, we should have left to us innumerable monuments of British aboriginal places of worship, and of their sepulchral rites, so closely connected with their religion.

The author was led to the present enquiry by what appeared to him the remarkable coincidence that the names by which the British tumuli, at the investigation of many of which he has assisted, are still popularly called for the most part by the titles, little if at all corrupted by the lapse of ages, of the divinities worshipped in the ancient mythologies of Canaan, Chaldæa, Babylonia, and Assyria, those cradles of the human race, such as we find them recorded in Scripture, and treated of at large in the interesting Essays and Notes on the Assyrian and Babylonian Pantheon appended to Rawlinson's translation of Herodotus.

Finding, therefore, a certain similarity of language

and of religion, the conclusion seemed inevitable that there must be also some ethnological affinity between peoples so circumstanced.

A further interest was created in the author's mind by finding that there was an identity between these deities and worship and those which are so repeatedly alluded to in the poems of Taliesin, Aneurin, and other Cambro-British poets; so that whatever discredit may have been thrown upon the genuineness and authenticity of the Welch poems, we find this striking fact, that the same mythological names pervade the British barrows, the Welch (Cambro-British) poetry, and the Babylonian and Assyrian Pantheon: and further, we find the same etymological and mythological roots attaching to the names of places, rivers, rocks, and mountains in Britain, and given apparently for the same causes as in the Eastern countries where they originated. It is remarkable in how many instances in places bearing these names we find traces of British earthworks, mounds, barrows, or camps; and where we find one or two of these Chaldæo-British names, we are very apt to find a cluster of them together, such as will be observed in Bisley, and Sevenhampton, and elsewhere, mentioned in the body of this work.

It is scarcely to be expected that amid so vast a multitude of names as those which the writer has thought well to bring forward in the body of the work and in the Appendices, he may not have been occasionally and perhaps frequently misled; but it seems hardly possible that such an immense concurrence of Oriental etymons could exist by mere accident,

The Chun or Berothai of the East is perpetuated at Chun. (Cromlech)

Bolam near Newcastle on Tyne בלעם
Kedar Chedar
קדר may be repeated at Cheddar Somerset the dark passage through the rocks being picturesquely described by that name.

Luz or Luss on Lock Lomond Scotland לוז
Eden in Cumberland
Aram in Notts

Bochim in Cornwall comp with בכים
Judges ii.
Zennor in Cornwall with שנער Shinaar of Gen xi. 2 It is written Sennaar by Historians the Milesian see Universal Hist. N ii p. 142

neither is it probable that the coincidences should be purely imaginary.

The identity of such names as the following can scarcely be all of them accidental or capricious, e.g.:—

The Hamath, חמת, of Scripture finds a corresponding locality at Hamath, in Gloucestershire, while Ararat-hill is within a few miles of the same.

The Aven, און, of Ezekiel and Hosea is repeated at Aven and Aven-ing, in Gloucestershire, Aven in Wilts., &c.

Nebo, נבו, is repeated in Wilts.

Ur, Hor, and Hur, אור, are repeated at Awre and Horfield in Gloucestershire.

Lilley, לילת, occurs in Hertfordshire and elsewhere.

Beor and Beer, באר, occur in Devon, Dorset, Essex, Hants., and Somerset.

Tamar, תמר, occurs in Cornwall.

Hai, or Ai, חעי, is represented at Hay, in Brecon, and Hay, in Gloucestershire; perhaps Haigh, Lancashire, &c., and Eye, Suffolk, Hereford, and Northamptonshire.

Abram, אברם, occurs in Lancashire, at Wigan, in Maker-field.

Elam, עילם, occurs at Elham, in Kent.

Mara, מרה, is found at Mara-Zion, in Cornwall.

Gilboa and Bel appear in Wilts.

Sidon Hill in Hampshire.

Meon, מני, is represented in Hampshire in three instances.

Asher, or Esher, אשר, is repeated at Esher, Surrey.

Bamah, במה, at Bāamhill, Gloucestershire.

Calneh, כלנה, seems to have a ditto at Calne, in Wilts.

Ham, חם, occurs in Kent, Surrey, Wilts., Essex, Somerset, &c.

Baal-peor, בעל פעור, seems to crop out at Bel-per [a].

And a large list might be added.

The Babylonian name of Ashbi (Ashby) is represented in twenty places or more in Britain; while one of the chief Babylonian cities, Orech, the modern Warka, (Arabic, Irak,) finds its phonetic representatives in York and Warwick [b]. The same name, too, is found in the Celtic part of France. And we must not forget that the phonetic and radical expressions are to be looked at in these cases, and must be taken to regulate our decisions, rather than any similarity or dissimilarity of modern spelling, which is quite as capricious and has undergone as many changes [c] as ever the Oriental names have done.

[a] I am aware that different etymons have been attempted for Belper, but, I think, without success.

[b] Modern places in England having such names as Beulah, Bethany, Bethel, Salem, carry with them their own explanations as to the grounds for which they were given, and may be considered as totally distinct from these ancient names of townships, which were evidently the aboriginal appellations of those places.

[c] When the author finds his own name written after no less than *fifty* different ways in the registers and records of Wales and Gloucestershire, and no less than *six different ways* in one will, (that of William Lysons, in 1618, preserved at the diocesan registry at Gloucester,) it may readily induce him to disregard spelling as any index of etymology. Nay, spelling is so entirely a conventional matter of modern days that no etymological conjectures can be safely founded upon it alone. The verses appended to the title-page of this work, being a quotation from the panels of Place-house, Fowey, Cornwall, shew either how entirely spelling was disregarded in former times, or more probably was pur-

Erech ארך Gen 10-10. may be represe
ed at York - Uric-onium. Wrox-e

* "His name is variously given in the original as Araeyah, Ha-avarnah, Haavnah, Araunah and Ornan"
Stanley Lectures on the History of the Jewish Church
Part II. p. 133.

Jehoiakim is also called Jeconiah Coniah and Joacim 1 Esdr. 1. 43. Jos. 4.

Hosea is written Osee ~~and Henricks~~

The Honorable Mr. Byng when governor of a presidency in India was desirous that the natives should give him his full title in speaking of him, they could, however, make no nearer approach to it than Humble Bumble Bang Sahib

The author thinks it no disparagement to enlist himself amongst those who would build up rather than pull down our old and fond traditions. The latter is a matter of little difficulty, the former one of much greater labour. He holds that before we are justified in rejecting histories and traditions which have the sanction of a respectable antiquity, their impugners are called upon to shew that they are either impossible or improbable, or that they are refuted by more trustworthy authorities, having equal or better sources of information.

posely varied, as one avoids tautology in speaking or writing in the present age.

The dialectic differences in spelling are also to be attended to. This we see in Scripture as elsewhere. For instance, the Araunah of Samuel is the Ornan of Chronicles; the Haran of Genesis is the Charran of Acts; the Job of Genesis is the Jashub of Chronicles: Elias and Elijah are one, as also Esaias and Isaiah, Noah and Noe, Joshua and Jesus, Jephtae and Jephthah, Zarephath and Sarepta, Esau and Edom, &c. So in our own country the family of Scudamore is not only pronounced but is repeatedly written Skidmore and Skidmer. The family name of the many branches of the Cholmondeleys, though probably having the same origin, has gone through a variety of spellings; even Smith and Taylor, Jones and Williams, delight to diverge into Smyt Smijth, Tayleur, Johnes, and Wyllyams.

The divergences also of phonetic pronunciation have to be considered in researches of this nature, according as names have passed through the imperfect hearing on the one hand, or the imperfect articulation on the other, of foreigners by whom they have been adopted. Some difficulty in future times may arise in tracing the Wiramu Kinghi of the New Zealander to the English King William, and give as much trouble to the etymologists of posterity as the title given by an English gentleman to his chateau in the south of France at the end of the past century has done to the present race of Frenchmen, and Peacock House, so called from the first proprietor's crest carved on the entrance-gates, has passed into Pique Ecosse, to puzzle the etymologists. Thus, though we often regain a British etymon through the Roman or Saxon mode of writing it, we quite as often lose it.

Nearly at the conclusion of his researches the writer fell in for the first time with Mr. Jacob Bryant's "Analysis of Ancient Mythology," Faber's "Dissertation on the Mysteries of the Cabiri," and Mr. Godfrey Higgins's "Celtic Druids," and was surprised to find in how many particulars his views are corroborated by the etymological and mythological enquiries of those laborious authors. It has given him additional encouragement to find how much, while in ignorance of their labours, his own views have run parallel with the investigations of those learned men, who would only have rejoiced in the confirmation of their views supplied by modern discoveries.

In these days of impatience of the testimony of the Scriptures, many doubtless will cavil at the quotations brought forward from the Bible. The author makes no apology for his free reference to the oldest history we have of the human race. Whatever may be his own views of its value, he knows how useless it would be to expect all men to be of the same mind upon this subject. He nevertheless expects that at least the same amount of credit should be given to the Bible as a work of history, which men readily give to other historical treatises, which make no pretence to inspiration. All the author asks of those readers of his work whose faith has not yet led them to receive the Bible as the Word of God, is to accept it with all the deference that they would give to the writings of any other author, and receive its testimony as worthy of credit until it can be shewn by direct and positive evidence to be false.

It may appear singular, but it is not therefore the less reasonable, that we should read the traditions of our early British history by the light of the sacred Volume, and in its "light shall we see light," for little should we have known of the mythology of the Britons had not the names of the gods, and the emblems and attributes under which they were worshipped, been handed down to us in the Bible. We can now read the one by the other, and the more perfect acquaintance we have recently made with the mythology of the East, through the labours of Rawlinson, Wilkinson, and Layard, enables us the better to appreciate the connection between the Eastern and the Western systems.

INTRODUCTION.

IT has been said by one of our poets[a] that the most "proper study for mankind is man." Man, under whatever form he is presented to us, historically, morally, physically, or religiously, must claim our attention beyond every other study.

To know our future destiny as we should do, it requires to know something of the past; the two conditions seem to be intimately connected in that book which alone gives us the history of our origin, and unfolds to us our future hopes.

I confess I have no sympathy with those who would trace our origin to the gorilla or the ape[b], and still less with those who give us the far less intelligent or intelligible origin of the oyster.

The Bible tells us that "of one blood hath God made all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation[c]." It also tells us that "all flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds[d]."

We have therefore the highest guarantee—if the Bible is to be accepted, and if not accepted, what

[a] Pope's Essay on Man, Ep. ii. line 2.

[b] "Simia quam similis turpissima bestia nobis."—*Ennius.*

[c] Acts xvi. 26. [d] 1 Cor. xv. 39.

are we?—that we all proceed from one common stock, and that stock far, far beyond the lower order of animals, however intelligent some of them may appear to be, and that the lines of demarcation are so strong as cannot by any possibility be overpassed. God is the God of order and not of confusion.

Neither can I give in to the notion that each country has had its *αὐτόχθονες*, or its own separate creation; a view, one would have thought, altogether exploded, did not the most absurd theories crop out over and over again, however repeatedly refuted. Revelation, however, distinctly pronounces against such imaginations.

There is nothing new in the theory of the progress of species, or anything too ridiculous, but it will rise up again from time to time to startle us; perhaps purposely, to set us thinking, that our minds should resettle themselves upon the grand truths of revelation, and "that men would therefore praise God for His goodness, and the wonders that He doeth among the children of men;" "Made little lower than the angels, that He might crown them with glory and worship." I say nothing is too absurd but it will crop out again, for it was a part of the Bardo-Druidic creed, that "animals originated in the lowest point of existence, the meanest water-worm. Land animals they presumed were of a superior order, and rose in their various gradations up to man. As all modes of existence below humanity are necessarily evil, so no animal can pass to a lower state when it dies, but the divine benevolence has so ordained that it should rise higher;

and thus *advancing upwards till it arrives at humanity.* Animals approach the state of humanity in proportion as they are gentle and harmless in their dispositions," (what a glorious man a donkey would make according to this theory!) "and to hasten their progress towards happiness, divine benevolence so ordains it, that these become more than any others liable to be destroyed untimely [e]." Rather against the donkey view of the question, that animal being of all others one of the most gifted with longevity. I confess that I am quite satisfied with my descent from Adam, and through him from my native clay, unimproved by any transition whatever, either through crustaceans, saurians, molluscs, reptiles, or brute beasts whatsoever.

It has even been suggested by those who delight in an imaginary development and progressive perfection of the human species, and who in furtherance of their theory delight in bringing forward startling contrasts, that Adam must have been a low type of the genus *homo.*

I really cannot do the injustice to the Almighty Creator to believe that when God had created man "in His own image and in His own likeness," and "made him little lower" only "than the angels, and crowned him with glory and honour, and made him to have dominion over the works of God's hands, and put all things under his feet; all sheep and oxen, yea and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas," that man the last crowning work of creation,

[e] Owen's Bardism, p. 66.

made to be a "first fruits" of the creation, that Adam to whom God committed the naming of "every beast of the field and every fowl of the air," the first natural historian in the world, so to say, the first embodiment of science, could be a low type of creation.

How entirely do the names of the beasts, the birds, the fishes, the trees, and the plants in the Hebrew language, so full of meaning, every one of them given for some important reason of shape, habits, or peculiarity, the name of every one of them arguing in the giver of it a thorough knowledge of its natural history, belie so unworthy a suggestion. How feeble and uninstructive our translations of these names, shewing a force in the original contemplated only by the giver himself[f].

Imagine only for a moment, if it were not blasphemy to suppose it, (but we are compelled to such a line of argument by the reasonings of these philosophers,) imagine only the whole creation summoned before

[f] The very remarkable way in which the names of birds, beasts, fishes, and plants of Scripture in the Hebrew language and its cognates suggest some ideal connection between the sign and the thing signified, conveys to my mind a strong impression of that being the primeval language of man.

For instance, how entirely is the character of the lion, אריות, *ariuth*, pourtrayed in its name from ארד, *areh*, 'to snatch;' that of the kid, גדי, from its butting with its horns. The coriander plant, too, גדי, from its smelling like a kid. How characteristic is the word גמל, 'a camel,' from revenge, marking the known revengeful disposition of the animal; and קרא, 'a partridge,' from the sound of its cry, קרא in Chaldee, 'to call;' and myrrh, from מר and מור, 'to be bitter;' בצל, 'an onion,' from בצל, 'to peel off in folds' as an onion does.

How little do these words when translated into any other language convey any idea of the character or qualities of the things. A vast list might be added, but the above will suffice for explanation.

a gorilla to have names assigned to the assembled creatures.

Does it in any way tend to enhance our credit as beings endowed with reason, does it raise us in the scale of creation to kick down the ladder by which we have risen (if so be that we have risen) to what we are? Surely the first round of the ladder is as important as the topmost round; nay, is it not more important? for where had been the last, had there not been a substantial first? Let us remember the argument of that soundest of reasoners, "If thou boast, thou bearest not the root but the root thee[s]." I question very much whether there is anything whatever to be found in the very brief history which we have of our first parents to warrant a conclusion so derogatory both to the Creator and the created.

But in what way are we better than our first parents? Is it in freedom of thought and power of intellect? is it in greater powers of resistance to the seductions of sin? If we ask our hearts truly, I fear we must say no.

"Are we better than they?" "No, in no wise, for God hath concluded all under sin," must be the question and answer in all comparisons of ourselves with every other of the human species.

"But they had not the appliances which we have." I really am not prepared to say whether they had or not, but I suspect that if they had not, it was simply because they did not require them. I believe from what we may gather from Scripture that our first parents were equal to any emergency in which they

[s] Rom. xi. 18.

may have been placed. If they had few wants there was no call to provide for more, but had wants arisen I doubt not that their intellect would have been fully sufficient to have met those wants. Is it not a sad evil of the present day that suggestion that God has *not* "done all things well?"

That all mankind had a common origin seems evident from this fact, viz. that of a common fall. "The Scripture hath concluded *all* under sin." A common fall argues a common redemption, and *vice versa.*

"We have before proved both Jews *and Gentiles* that they are all under sin[h]." "There is no difference: for *all* have sinned[i]." "By *one* Spirit we are *all* baptized into *one* body, whether we be *Jews* or *Gentiles*, whether we be *bond* or *free*, and have been *all* made to drink into *one* Spirit."

"In Adam *all* died, in Christ shall *all* be made alive." "Every man in his own order." Not only the white man, but the black, the red, and the swarthy; there is not a gospel for the one, and another gospel for another, but the same for all. "Go ye and teach *all* nations,

[h] Rom. iii. 9.

[i] Ibid. 22, 23. "There is no difference" in the nature of sin either. The same passions, the same corruption of the human heart, exist throughout the whole human race wherever it may be found. It is not that evil is good in one part of the world and good evil in another, but good is good and sin is sin all the world over, and that by the universal consent of all who are converted to the truth; they confess that they have sinned and done very wickedly. Neither is it any contradiction to this view of the case that a perverted view of morality should occasionally confound good and evil, because, if we believe God's Word, this is peculiarly Satan's work; but the standard of good and evil is universal.

baptizing them in the name of the Father, the Son, and the Holy Ghost." God's way is to be "known upon earth, His saving health unto *all* nations." In Adam the whole human race, as *his* posterity, died. By virtue of the promise his seed are to be made alive through faith. "*All flesh* had corrupted its way before God[j]." "That every mouth be stopped, and *all the world* may become guilty before God[k]."

It seems impossible to suppose that each country had its own separate fall, which must have been the case if each nation had its own distinct creation; then we should have expected that there should have been a distinct redemption also, and a different gospel for each, which we do not find to be the case. "Christ is not divided[l]." "If any man preach any other gospel let him be accursed[m]."

It is not my object, however, to touch upon the religious part of the question more than is absolutely necessary, but in giving a sketch of the probable history of our British ancestors, it is necessary to go back to the history of histories, the only history which pretends to give a rational account of man's origin and the first peopling of the world, for an enquiry as to what branch of the human family we belong to, who and what we were, and what reasons there may be for our conclusions.

The Biblical genealogies which profess to hand down the generations of the human race, as far as its own purposes are concerned, are found Gen. v., which gives the descent from Adam to Noah; in Gen. xi., which

[j] Gen. vi. 12. [k] Rom. iii. 19. [l] 1 Cor. i. 13. [m] Gal. i. 8.

gives from Noah to Abraham. That of 1 Chron. gives the descent from Adam to David, (with the different subordinate pedigrees of the principal families of the Israelites down to that period).

The genealogy of St. Matthew gives us the descent from Abraham to Jesus Christ, while that of St. Luke traces our Lord's pedigree direct to Adam.

Now all of these genealogies written at separate periods of the world's history, by Moses, by the writer of the Chronicles, and by the Evangelists, with those differences and exceptions which prove the rule, and utterly absolve the writers from all suspicion of plagiarism, essentially agree in the most satisfactory manner; nor can I imagine, without the suggestion of a conspiracy to falsify and deceive, how it is possible that this genealogical chain should be otherwise than correct in all the main and most important facts. With Adam our genealogies all commence, and beyond him none of them attempt to go. Any existence of the human race before him is utterly ignored in Scripture. Whether there may have been a previous creation of man upon earth, entirely extinct before the Adamic era, we have no means as yet of knowing. As far as history and revelation teach us, we know that "The *first man* Adam was made a living soul[n]," i.e. the first living soul. The same authority (St. Paul) says, "The *first man* is of the earth earthy," alluding to Adam, which means taken from the earth. With respect to the Adamic race, with the exception of Noah and his family, we have our Lord's authority that "the flood

[n] 1 Cor. xv. 45.

"The most careful study concerning the origin
the Red Shins, made on the spot, has confirmed
in the belief that there is nothing in science to
dict the Bible, which represents Adam as the sou
stock whence sprung the three great races which
the principal types of the human family."

Abbé Domenech Seven years
in the great Deserts of America
Vol I-p.

came and took them *all* away[o];" and in St. Luke we read, "The flood came and destroyed them *all*." I must humbly therefore, but strenuously, here enter my protest against those writers who ignore the Noachian deluge altogether, those also who consider it to have been partial, and those who hold that it was of that quiescent character that it could not have effected those great geological changes which some have attributed to it.

That many of the great geological disruptions were made before the existence of man upon earth, during the six days of creation, (which may have been epochs of thousands of years' duration, seeing that "one day is with the Lord as a thousand years, and a thousand years as one day[p],") may be readily admitted without any sacrifice of Scriptural faith. But the account given us of the Noachian flood and its universality is so precise that there seems no room left to doubt it. "The waters prevailed exceedingly upon the earth; and all the high hills, that were *under the whole heaven*, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered[q]." Mark the fact that it is twice repeated. Wherever this is done in the Hebrew language, it is to draw attention to the

[o] St. Matt. xxiv. 39.

[p] Suidas, vol. ii. p. 958, informs us that the Etruscans entertained such ideas, that God was supposed to have employed twelve periods of 1,000 years each in the formation of the present world with all its accessories. The Persians, however, thought otherwise, and considered that the formation of the world occupied a year of 365 natural days. See Sharon Turner, Sacred Hist. of the World, vol. i. p. 30, note.

[q] Gen. vii. 19, 20.

certainty of the fact. "Verily, Verily;" "I, even I;" "I have seen, I have seen," &c. And in addition to this fact, I believe that nowhere is the expression "under the whole heaven" used except where universality is intended. The Gospel is to be "preached to *every creature under heaven*," meaning universally. We have also another fact, that in consequence of the spherical form of the globe, Mount Ararat in Armenia, a mountain as high as Mont Blanc, the highest mountain in Europe, could not have been covered unless the whole world were covered also, and this globe became suspended in water as it is now in atmosphere. To deny the possibility of this would be to deny the omnipotence of the Creator. The tradition of the flood also extends to every part of the globe[r].

Then as to the quiescent character of its approach, contended for by those geologists who do not quite like to throw it over altogether. This certainly is not consistent with the Mosaic account: "The fountains of the great deep were broken up, and the windows of heaven were opened." Not very quiescent! And then as to the character of its subsidence: "God made a great wind to pass over the earth, and the waters assuaged." Not a very quiescent wind to dry up all that mass of water in 150 days! Only imagine the fountains of the deep breaking up, and carrying as it would do from north to south all the ice of the North Pole and that of the

[r] Heathen testimonies to the Deluge:—Berosus the Chaldæan, Abydenus, Diodorus Siculus, Alexander Polyhistor, Eusebius, Apollodorus, Hesiod, Lucian, Plato, Plutarch, Pindar, Pliny, Pomponius Mela, Solinus, Josephus, Lucretius, Horace, Ovid, Juvenal.

The Esquimaux have a tradition of the Deluge
Capt. C. F. Hall. Life among Esquimaux
p. 525.
There is the tradition of the Deluge in
Hawaii or Owyhee
See Manley Hopkins account of Hawaii

South Pole, and their meeting together in the midst of that which was once dry land. What a concussion! Anything but quiescent, I imagine. And then the rolling back of the stones, and rocks, and gravel with the subsidence of the waters, which as they retreated would form the valleys and hill-sides which are so interesting to trace as the result of that great cataclysm.

And is not the Scriptural description of the flood sufficient to account for those siltings, and drifts, and gravel-beds, and bogs, and caverns, into which have been washed the implements and utensils of pre-existing races, to say nothing of later and more partial inundations, without giving that enormous antiquity to the human race which some geologists seem to claim for it.

It is not a little singular, that while the flint implements which are undoubtedly the work of human hands have been repeatedly found in positions connecting them with the bones of animals now extinct, the skeletons of the men who once wielded those weapons should have entirely disappeared; and yet one would suppose that human remains should be as commonly found as those of the brutes, and as durable. I have frequently asked medical men whether there is anything in the composition of human bone which prevents its receiving petrifaction, like that of other animals: the answer I have received has been invariably the same, "Undoubtedly not."

Why then should we find the bones of the brute creation, and the very implements with which those brutes were slain, but not the bones of the slayer? In

spite of the smile of incredulity with which references to Scripture, alas! are now-a-days received, I venture unhesitatingly to suggest the following as a solution of the question—the sentence of infallibility, "Dust thou art, and unto dust shalt thou return[s]."

And with certain exceptions of circumstances, which prove the general rule, I do not believe that human bones left to the course of nature can be indefinitely preserved. The very way in which the skeletons of ancient Britons which I have recently discovered myself (which may claim perhaps an antiquity of 3,000 years) crumble away on exposure to the atmosphere, shews how entirely they would have perished centuries ago but for the way in which they had been kept as it were hermetically sealed up.

I take leave here humbly to enter my protest against the opinions of those persons who, finding a difficulty with regard to supposed recent discoveries in geology, which seem to require a longer period than that hitherto attributed to the existence of the human race upon earth, and unable to stretch the post-diluvian generations of mankind, in which the duration has been limited by God Himself to 120, and subsequently to "threescore years and ten," or exceptionally to "fourscore years," are willing to give an elasticity to the ante-diluvian generations, and suggest that the ages of man before the flood, as noted by Moses, may have been intended to represent indefinite periods, some perhaps of longer and some of shorter duration.

This desire to carry back the age of the human race

[s] Gen. iii. 19.

brings to mind an amusing anecdote of an elderly lady who was most anxious to conceal her age, and she thought that fifty was a very respectable amount of years upon which to take her stand, and so at fifty she continued for a very long time, until her son having attained to the half century, he found himself rather in a dilemma respecting his mother, and, after considering the matter for some time, he ventured thus delicately to break the matter to his respected parent:—"My dear mother, this happens to be my birthday, and I regret to find that I am now fifty years old. Now, you have been fifty for a good many years. It will be necessary—since mother and son cannot be of the same age—that you should go forward a bit or that I should go back. I don't care which it is, but the matter must be settled one way or other."

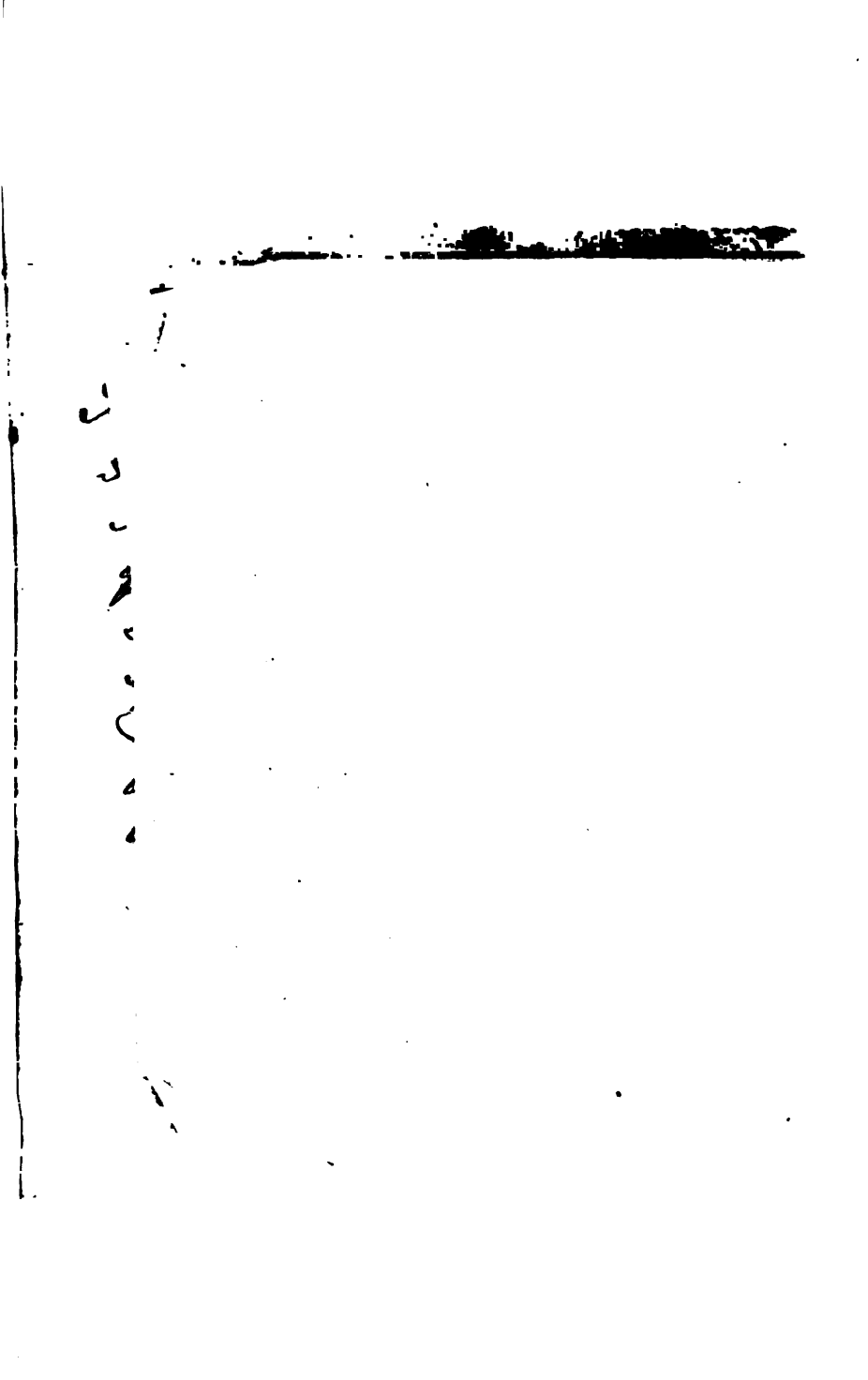
So our theorists want to push back mother-creation since they cannot push her forward, and apparently with less reason than the gentleman in this anecdote. But this theory is utterly negatived by Scripture.

Had the duration of life of the ante-diluvian heads of families been represented in round numbers or anything like round numbers, however varying from each other, there might have been something plausible in the suggestion, but on reference to Genesis v. we find the utmost variety in the length of the lives of the ante-diluvian patriarchs. Adam lived 930 years, Seth 912, Enos 905, Canaan 910, Mahalaleel 895, Jared 962, Enoch 365, Methuselah 969, Lamech 777. Had they all lived 900 years, or 950, or 800, or 700, we might possibly have conceded to the suggestion that certain

epochs may have been intended, but these uneven and unequal numbers of years seem to me conclusive against this theory. They seem, moreover, to have been universally treated not only by biblical, but also by secular writers, as years of ordinary duration. The great age to which the patriarchs attained accords, in round terms, with the traditions of Hesiod, Hecatæus, Hellanicus, Acusilaus, Ephorus, and Nicolaus, as quoted by Josephus. They say, that "those of the first world, i. e. before the flood, lived a thousand years." Now what saith the Scripture? Six out of the nine of the ante-diluvians lived *into* their tenth century, and the seventh, Mahalaleel, all but; Noah, the tenth in the succession, lived 950 years; so that they may very fairly be called millenarians. It is very important to observe that the Assyrian and Chaldee records confirm the Biblical account. "No fact," says Sir Richard Phillips, "is more certain on the evidence of various ancient authors than that the first Chaldæan dynasty of *ten* sovereigns was terminated by a deluge, from which the last king, Xithurus, (identified with Noah,) escaped from Babylon or Sipporah in an ark to the northern mountains of the Caucasus."

Invariable testimony is borne to the Scriptural account of ten successions of *individuals*, and not of *epochs*. It is suggested by some thinking persons that a longer time was required for maturing the civilization of the world, and for producing that refinement of the arts and sciences, than Scripture seems to allow. Sir Gardner Wilkinson[t] seems to think that the civilization

[t] Manners and Customs of the Egyptians, vol. iii.



epochs may have been intended, but these uneven and unequal numbers of years seem to me conclusive against this theory. They seem, moreover, to have

1876. LINKS WITH THE PAST."—"J. B." writes to us:—"I am just 37, and four lives carry me back to William and Mary. My great-grandfather was born in 1694, my grandfather in 1738, my father in 1790, myself in 1839. My grandfather, when very young, emigrated to America and became an intimate friend of Washington, until they separated on taking different sides in the great struggle which deprived us of our American Colonies. I think it is somewhat remarkable that the grandfather of a man who is not much past Dante's '*mezzo del cammin di nostra vita*' should have been living during the '45, and might have seen—as he lived at that time in Cumberland—the Pretender's army on its southward march, and was 6 years old when Pope, and 7 when Swift died."

There is hardly a single art or branch of science traceable to any nation of high antiquity, that is not expressly mentioned or clearly alluded to in the book of Job - Ecclesiastical Antiquities of the Cyrus

Archdeacon Williams p. 5

Plowing - Swords Mantles Gold & Silver Houses of Clay (by Brick) Weavers Shuttle. Astronomy - Cheese Tabernacles Lamps. Girdles Buckles Archery. Sackcloth Candles - Writing Printing Iron weapons (How about the stone age?) Bow of Steel! Butter. Timbrels Harp. Organ Reaping. Vintage. Pledges - Oil - Wine presses. Mining Smelting Gold, Silver, Iron, Brass - Bread. Precious Stones. Gold Dust

of the Egyptians was too great to have been effected between three and four hundred years after Noah—but three hundred years will accomplish a great deal in the arts and sciences. Let us only consider what has been done in this country within the last fifty years—steam engines, detonating gunpowder, steam ships, railways, electric telegraphs, gas, photography, sub-marine tunnelling, aëro-nautical expeditions, steam printing-presses, &c.; and should we make as much progress in the next fifty years as in the last, there is no saying to what a state of perfection we may arrive. We are scarcely in a position to say what amount of civilization had been attained in the ages before the flood, but judging from the very brief accounts we have in the fourth chapter of Genesis, it must have been considerable; agriculture, music, arts, and sciences, works in brass and iron, to say nothing of ship building and navigation[u].

Presuming, then, on the fact that "of one blood God hath made all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," the question as to which branch of the great human family

[u] The construction of the ark was doubtless a particular revelation from the Deity Himself to His servant Noah; nevertheless that patriarch must, one would think, have gone out of the limits of his own small family to find the artisans necessary for building that stupendous machine, and even the wicked rebels were doubtless made instrumental in God's hands for working out a salvation of which they were not themselves to be partakers. The enquiry how many persons and what length of time is required to build a first-rate man-of-war would feebly furnish the solution to the question as to the number of workmen employed upon the ark of Noah.

our British ancestors belong, their progress or retrogression in matters of religion and civilization at various epochs, the place whence, and the probable time when, they came into this country, with the facilities or hindrances thus afforded to the carrying out the great designs of Providence, cannot be otherwise than a matter of interest, and will form the subject of enquiry and suggestion in the following pages, to which this introductory chapter seemed a kind of necessity.

OUR BRITISH ANCESTORS:

WHO AND WHAT WERE THEY?

With regard to the country we now inhabit, its written records, however ancient they may seem to be, are, compared with the world's history, comparatively modern. We do not find Britain positively spoken of in any written work before the time of Herodotus, who flourished B.C. 445, that is, a little more than 2,300 years ago, and then he only mentions the Cassiterides, now called the Scilly Isles, from whence he says that tin was exported, and these islands he only knew by report.

Aristotle, who lived a hundred years later, mentions the British Isles by name, as Albion and Ierne, that is, what we now call England and Ireland.

Polybius again, who flourished about 160 years B.C., names the British Islands and their produce of tin; but nothing more is historically heard or known of them until the time of Julius Cæsar, fifty-six years before our Saviour's birth.

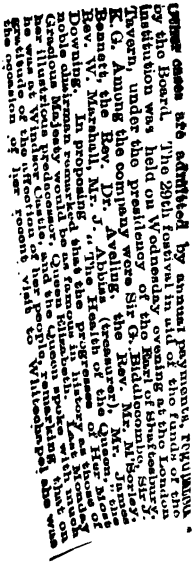
Strabo, who flourished sixteen years later than this, attempting to give the geography of these islands, mentions the erroneous views which had been entertained on that subject by certain geographers, Eratosthenes, Timosthenes, Hipparchus, Pytheas, and Dicæarchus, writers whose labours are unfortunately now lost.

He finds considerable fault with the inaccuracy of the geographical descriptions of this country given by his predecessors, while he little mends the matter by his own reports. What the views of ancient geographers were with respect to this country we may gather from the amusing account of Pytheas, as quoted by Strabo, that is to say, if by Thule Pytheas meant Britain or Scotland. He says he had "traversed Britain wherever it was accessible;" and speaking of Thule and the parts thereabout, he says, "It was neither land, nor sea, nor air separately, but a certain concretion of them all, like *sea-blubber*, in which, he says, that land and sea and all things are suspended; and that this is as it were the bond (i.e. boundary) of all things, being neither passable by travelling nor by sailing; that he had himself seen the resemblance of this *blubber*, but that the rest he described by hearsay." Now this description, not altogether flattering to our climate, is no great exaggeration of the impressions which I have myself heard from foreigners who have visited this country during a Scotch mist or in a London November fog, when they think that our countrymen consider it imperative to commit suicide by hanging themselves.

It is a great pity that neither Pytheas nor Strabo have given us any account of our early ancestors. No doubt their description of their manners and customs would have been equally amusing and equally correct with their geographical notions. But more seriously speaking, we may be glad that such accounts are lost, as we could have put no faith whatever in such burlesques.

Sea Blubber was Sponge or perhaps Sea weed

epochs may have been intended, but these uneven and unequal numbers of years seem to me conclusive against this theory. They seem, however, to have



history preceding the times of Julius Cæsar. Such language from one holding so high a position is to be regretted. It is to be lamented also that the popular histories of England intended for the instruction of youth, slur over and treat as fabulous those portions which relate to the early British times, instead of taking the pains, which would become historians, of investigating the truth of popular traditions.

Materials nevertheless are being constantly produced tending to confirm many of those traditions which have of late years received great blows and heavy discouragement from the pens of a certain class of men of undoubted ability. And if Nineveh, Carthage, and Jerusalem are now unfolding their archæological treasures in confirmation of their past history, so in England we are constantly receiving additional testimony to fill up the gaps of the unwritten and hitherto only problematic history of our country.

As an apt illustration of this remark, we find that C. J. Solinus, who is supposed to have written about the year A.D. 80[a], in his description of Britain, makes mention of the hot-springs of Bath, and the magnificence with which the baths at that place had already been decorated for the use of bathers; moreover that the baths were "dedicated to Minerva." Richard of Cirencester, whose work has been received with considerable scepticism, says "Apollo and Minerva;" perhaps he had seen a different MS. of Solinus's works: but, singular enough, both are correct, as modern discoveries prove, tending to confirm the account of Soli-

[a] *Monumenta Historica Britannica*, p. 12.

When Dr Guidott wrote on the Antiquity of Bath in 1669 nothing was known of the worship of Apollo at that City only of Minerva

Richard of Cirencester is the only Author I find who gives the names of the Empress Helena mother of Constantine FLAVIA.TVLIA and yet he is corroborated by the legend on the obverse of her coins and on the slab found on the Colian Hill in Rome Richard must have had authorities to go to not generally known. He has also noted some Roman Antiquities & Roman Roads & Stations not noted in other authors therefore we may conclude that his work is neither a plagiarism or a forgery.

nus, and so far to establish the correctness of the work of the monk of Cirencester.

Now though Solinus wrote within forty years after the conquest of Britain by Claudius Cæsar, and Richard flourished in the middle of the fourteenth century, nothing was known, except from these two writers, about the worship of Minerva and Apollo at Bath, until a little more than a hundred years ago, when the spade and pickaxe revealed those magnificent remains of the temple of the Sun, adorned by the head of Apollo in the centre of the architrave, and those votive altars to the goddess Minerva preserved in the Bath Museum, which have been figured in that splendid work of the late Samuel Lysons, Esq., F.S.A., entitled *Reliquiæ Britannico-Romanæ.* And if history can be thus confirmed nearly 1,800 years after the events recorded, and if the Assyrian traditions, thousands of years old, are daily receiving corroboration by archæological discoveries, I confess I see no reason why the histories of Nennius and Geoffry of Monmouth (divesting them of all evidently fabulous matter) should not in time receive material confirmation, for we can scarcely fail to recognise in the ancient British names of many of our towns the names of those kings from whom they are said to be derived. It seems too flagrant to suppose that our early historians should have adopted fictitious names for places purposely to fall in with their accounts of fictitious kings, or *vice versa,* simply for the sake of writing a romance, or for deceiving posterity. Whether we would accord them the lineal succession which Geoffry gives them is

another matter, though we should hesitate to overturn his line of kings until we are prepared to substitute something better in its place. There is a great deal of force in the observation of our great poet, John Milton[b], that "those old and inborn names of successive kings, never to have bin real persons or don in their lives at least som part of what so long hath been remembered cannot be thought without too strict incredulity." It is very probable that they were not all of them kings of the whole of Britain, and that instead of their being successive, some of them may have been contemporaneous; nevertheless if we can but discover one or two of them whose existence we can fully establish, then without accepting all that our informants have suggested, we so far acquit them of the fabulous character with which modern writers have invested them, and we may proceed upon the principle of "ex uno disce omnes," until better and more trustworthy history can be obtained.

Now the Molmutine, or Molmutian, laws have been celebrated by tradition, a tradition tolerably well corroborated by legitimate history, for 2,300 years or more; for Dwynwal Moelmud, commonly called Dunwallo Molmutius, is said to have been sixteenth king of the Britains, in the year B.C. 440. According to a chronicle of British kings in the book of Basingwerke, (a Welch version of Geoffry of Monmouth's compilation,) he is said to have flourished from B.C. 694 to B.C. 667. He is said to have been the first who published any laws in this land; and they continued

[b] Milton's Hist. of England, 1667, 8vo., p. 11.

famous till the time of William the Conqueror. "Dyvnwal Moelmud," says Mr. Owen in the "Cambrian Biography," "the celebrated legislator of the Ancient Britons, was the first who combined the laws, maxims, and customs into a regular code." He adds, "Dyvnwal is recorded in a triad with Bran and Prydain, as the three combiners of monarchy in Britain, so that by their institutions the various tribes of the island were brought to acknowledge one sovereign authority under certain circumstances of general warfare." Whatever may be the historic value of the Welch triads, of Geoffry of Monmouth, of Nennius, of Richard of Cirencester, when we find them not only agreeing together, and evidently not servilely copying from one another, but confirmed by other fragmentary history, and thus undesignedly combining to confirm long cherished traditions, it appears to me, with John Milton, that it would be "a too strict incredulity" to reject their testimony.

The Vendotian Code of Welch laws[c], said to have

[c] Ancient Laws and Institutes of Wales, published by the Record Commission, fol., p. 89. It is extremely interesting to observe the undesigned testimony which these ancient laws and institutes bear to traditions which have too often been held to be fabulous. The allusion to King Arthur's death in the Gwentian Code goes a long way to satisfy any candid mind, if there be any who still doubt that heroic king's existence. It runs as follows:—

"*The Privilege of the Chief of Song.*

"vii. When the Queen will a song in the chamber, let the Bard sing a song respecting Camlan, (the battle in which King Arthur fell,) and that not loud, lest the hall be disturbed."

How many interesting ideas does this awaken, when the deeds of the renowned Arthur were celebrated in song in the royal palaces of Wales, under the sanction and regulation of the laws of the land!

been the compilation of Jorwerth, son of Madog, about the year A.D. 1180, records as follows:—

"Before this, and before the crown of London and the supremacy of this island were seized by the Saxons, Dyvnval Moel-mud, son of Clydno, was king over this island, who was son of Cernyw, by a daughter of the King of Lloegyr. And after the male succession to the kingdom was become extinct, he obtained it by the distaff, on account of being grandson to the king. And he was a very honourable and wise man, and it was he who first established good laws for this island; and those laws continued in force until the time of Howel the Good. After that, Howel the Good enacted new laws, and abrogated those of Dyvnval. Yet Howel did not however alter the measurements of the lands in this island, but continued them as they were left by Dyvnwal, because he was the best measurer[d]."

King Alfred is said to have collated the laws of his ancestor Ina, and these laws borrowed from King Ina were, if we believe himself, many of them taken from the British constitutions, and those, if credit is to be given to their author, were excerpts from the Greek and Trojan laws. This, if it be correct, takes back our traditions to the countries whence according to Nennius we derive our origin. The allusion in the Vendotian code to Dyvnwal as a great authority in the

[d] Unquestionably there were well known and established laws on the subject of boundaries in Britain antecedent to the Roman invasion. Cæsar (*De Bell. Gal.*, l. i.) says, "When any disputes arise about their inheritances, or any controversies about the limits of their fields, they are entirely referred to the decision of their Druids."

matter of British surveying, gives great colour to the tradition handed down to us by Ralph Higden, the monk of Chester, that this same Dyvnval Molmutius, or his son Belinus, was the founder of the four great British trackways, a view which, though repudiated by the celebrated antiquary Gale, is nevertheless perfectly consistent both with the idea conveyed in that code, and also with the etymology of the names of those roads; Billings-street terminating in Billings-gate, London, apparently carrying with it the name of Belinus[e], while the names of the others, Watling-street, Icknield-street, or Ryckneild-street, and Ermine-street, have a decided Celtic origin. It is to be observed that neither Nennius nor Geoffry of Monmouth pretend to give their histories upon their own authority, but each of them professes to have referred to MSS. which are now unfortunately lost.

Nennius (or whoever was the author of the history which goes under his name) is the most ancient British author whose works we possess. He is supposed to have lived in the middle of the ninth century. He commences his account with the six ages of the world, and his chronology of the human race for the most part tallies with the generally received Scripture computation.

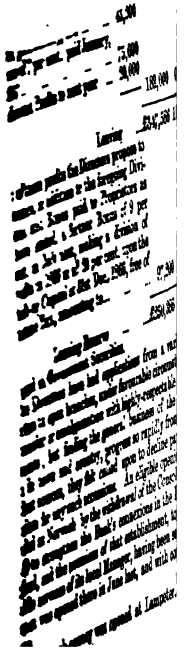
The question of civilization seems to be one which

[e] If Geoffry of Monmouth avers that Belins-street was made by King Belinus, he was at any rate not the originator of that tradition. It was a current impression of all the early historians. Geoffry Gaimar, who flourished in the eleventh century, speaks of the

". . . . . chemin
Ke fist feire li reis Belin."

cannot be decided by any ordinary methods of calculation. Light and darkness seem at different periods of the world's history to have walked side by side in nations adjoining each other, as we see the different shades of character and talent in members of the same family. We find wonderful simplicity of manners and apparent ignorance of, and indifference to, the arts and even comforts of life, co-existent with the highest state of refinement; and the simplicity of life in the patriarchs Abraham, Isaac, and Jacob singularly contrasts with the luxuries and polish of the then courts of Egypt, to which two of the patriarchs were visitors, without its apparently affecting or altering their mode of life. Yet though we make this comparison, we should scarcely feel justified in calling Abraham, Isaac, or Jacob savages, as some writers have been disposed to treat our British ancestors, among whom a somewhat similar mode of life prevailed. It is impossible to read the Scripture accounts of the interview of Abraham with the angels in the plains of Mamre, or the visits of Abraham and Jacob to Pharaoh's court, without being impressed with the refinement of thought, combined with the simplicity of manners, of those eminent patriarchs. And not only do we remark these anomalies with regard to civilization, but we see nations which have once enjoyed a high degree of refinement lapsing into a comparative semi-barbarism, such as that of Egypt until recently; others, like China, settling down upon the lees of a pristine amount of civilization, dating back probably some thousands of years, and content to make no farther progress. We see, not-

* Abbé Domenech (Seven years residence in the Heart of N. America) says "So strong is the love of the Indians of primitive life that they always incline to the customs of such state of existence, even when they become possessed of the aids of civilization. Thus, notwithstanding the iron instruments with which the fur-companies provide them, they generally prefer using flint instruments of their own making to hewn wood." vol II. p. 61



withstanding the spread of commercial intercourse, the inhabitants of the islands in the Pacific, in Africa, and parts of North and South America, still using the same kind of flint weapons which were in use in Britain until after the Roman conquest.

It is to be observed that some of the British flint weapons as dug up in Roman stations, as at Witcombe, Gloucestershire[1], and elsewhere, shew that, although supplied as they might have been by Roman implements of superior fabric of iron and bronze, the British slaves still gave the preference to the flint weapons to which they were accustomed, as the natives of India still adhere to their national implements notwithstanding the introduction of more artistic tools under Anglo-Saxon rule. So that except from the localities in which these implements are found, and a variety of circumstances connected with the discovery, we are quite unable to pronounce upon their antiquity. And that of the division of human epochs recently adopted ntiquaries, as the stone period, the bronze l the iron period, however convenient in cts, will not bear to be insisted upon when Witcombe and elsewhere the implements of ge intermingling not only with the bronze e iron also.

ave still to enquire whether there ever was en the use of metals was not known. We ad in Gen. iv. 22 that Tubalcain, who must as much as two or perhaps three hundred

[1] *Archæologia*, vol. xix. Account of the Remains of a Roman Villa discovered at Witcombe, by S. Lysons.

years contemporary with Adam, was "an instructor of every artificer in brass and iron[g]." It is not even said that he was "the father of those," i.e. the originator, as Jabal and Jubal are called, of their discoveries, but "an instructor." If, therefore, there ever was a period when stone or flint implements only prevailed in the world, it must have been in the first six or seven centuries before the era of Tubalcain. But then what becomes of the two distinct bronze and iron ages of which

[g] Adam lived 930 years. He died only 126 years before Noah's birth, when Lamech, Noah's father, was 56 years old.

			Born A.M.
Cain	Abel	Seth	130
Enosh		Enos	235
Irad		Cainan	325
Mahujaal		Mahaleel	395
Methusael		Jared	460
Lamech = 1st wife Adah	= 2nd wife Zillah	Enoch	622
		Methuselah	687
Jabal, the father of pastoral life.	Jubal, the father of music.	Tubalcain, an instructor of every artificer in *brass and iron.* Naamah	Lamech 874
			Noah 1056

The flood came when Noah was 600 years old, i.e. in the year of the world 1656. Iron and brass—presuming Tubalcain to have been the inventor of it—must have been discovered at least 500 years before the flood. The construction of the ark almost seems to necessitate the use of iron. It seems inconceivable that a vessel of that size should have been built wholly without that metal. It seems equally inconceivable that the knowledge of these things should have been lost very soon after the flood, when Noah and his sons, who had used those metals, were still in existence to perpetuate the knowledge of their uses.

Job speaketh of Iron - weapons & a bow of Steel c. xx.

also of mining & smelting - Gold Silver Iron. Brass c. xxviii.
precious. stones. gold dust.

Travels in Eastern Caucasus
by Lieut Genl Sir Arthur T. Cunynghame
London 1872. K.C.B &c &c

"In lieu of a threshing machine they used the primitive sledge, the bottom of which was set with rows of sharp pointed flints, suggesting the idea that many of the flint arrow heads which are found in Europe and America, and are supposed to have been manufactured for war-like purposes, may, on the contrary, have been no other than the flint teeth with which their threshing sledges were shod."

The Ancient Gauls & Britons used them for ploughing with

, brass
gold
n are
entioned

modern theorists speak? We find Tubalcain using both simultaneously.

Cæsar, in the first book of his "Commentaries," says that in Belgic-Gaul "they used stone-hatchets and points of bone for their lances or arrows, because they had no iron, and this was common to them with many nations." Tacitus too, speaking of some of these nations, says, "They want iron, their arms are a proof of it." But he very soon contradicts himself—if it can be called a contradiction—for he speaks of their "swords and pikes which were made of iron." He probably means that they had very little of that metal, as we say, speaking loosely of nations or individuals, they have no money, when we mean very little. Mr. Thos. Wright, in his "Celt, Roman, and Saxon," shews that, according to William of Poitiers, some of the Anglo-Saxons fought with weapons of flint at the battle of Hastings, A.D. 1066, and that the Scots used them as late as the wars of Wallace, A.D. 1300.

It has been assumed therefore, I think too hastily, that when we find these implements of stone, the people to whom they belonged were not acquainted with the art of working metals.

That stone and metal were in use for such implements simultaneously is quite evident from the manner in which they occur together. In the tumuli in Wiltshire the stone arrow-heads are found not uncommonly with bronze daggers. In Derbyshire flint implements are found not only with bronze but with iron. Thus, in a barrow opened at Minning Low, in that county, by Mr. Bateman, an upper deposit of two skeletons was

accompanied by an urn, a flint arrow-head, a small piece of iron, and part of a horse's bit; and lower down in the same barrow, an earlier interment in a stone cist accompanied by an iron knife or dagger in a sheath of the same metal. And Mr. Wright mentions numerous instances.

Wherever the union of metals and flints is discovered we may probably assign a later date to these tumuli, giving a higher antiquity to those in which the flint implements alone occur; and this I take to be the case with the generality of the long-barrows, at least I know of no instance in which metal has been discovered in them, except in such positions as clearly to indicate that the metal belonged to more recent disturbers of these mounds.

But to return to the History of Nennius. He gives the first peopling of this country to Brutus, grandson of Ascanius, the eighteenth in descent from Japhet son of Noah[h]; and his history he professes to give from

[h] From whatever source Nennius may have derived his authority for a Trojan descent for the Britons, we have these singular and striking circumstances brought before us; that "when Homer sends Ulysses to consult the dead, he does not make him touch upon the celebrated shores of Egypt or Phœnicia, though he had sailed by them. He directs him to the coast of the Western Ocean, to Portugal or Spain, to the land of the Cimmerii or Celtæ, and the dominions of Pluto or Dis, whom the Celtæ acknowledged as their father."—*Davies, Celtic Researches*, p. 142.

Solinus, who flourished A.D. 80, notes that Ulysses was carried by the winds and waves to Scotland, as was proved by an altar discovered in that country existing in his day, written in Greek letters.

Claudius Claudianus, about A.D. 390, says,—

"Est locus extremum pandit qua Gallia litus
Oceani prætentus aquis ubi fertur Ulixes
Sanguine libato populum movisse silentem."

the following sources:—the annals of Roman history, the chronicles of the holy fathers, the writings of the Scots and Angles, and the tradition of the ancient Britons.

Whatever may be its historical value, it is quite evident that the idea of the British or Celtic descent from a Trojan ancestry did not originate with Geoffry of Monmouth, or even Nennius, from whom he may probably have copied; for Ammianus Marcellinus, who wrote 500 years before Nennius, mentions that the Celts had a tradition that they were descendants of the Trojans. It is said that "a few Trojans after the destruction of Troy, in making their escape from those Greeks who were dispersed abroad, took possession of these countries, which at that time were uninhabited." We should then enquire who were the Trojans, and what *their* descent, and whether all were Trojans who were engaged in that celebrated war. The learned Bochart[i] thinks that Lesser Phrygia, of which Troy was the capital, was peopled by Ashkenaz, Gomer's eldest son, because names of men and places in that country retained the commemoration of their founder; and although this fact does not settle so intricate a question, yet combined with other circumstances it gives considerable colour to the suggestion.

Nennius fixes the date of the peopling of this country by Brutus or Brito in what he calls "the third age of the world[k]:" this he defines to be the period "between Abraham and David[l]," and he limits it more precisely to the time of the Judges[m], to that time "when

[i] Phaleg., lib. iii. c. 9. [k] ch. x. [l] ch. i. [m] ch. iv.

Eli the high-priest judged Israel, and when the ark of the Lord was taken captive." Now according to the generally received chronology this happened B.C. 1141, or about forty years after Troy was taken, a date entirely consistent with possibilities, may we not say probabilities? Some have calculated that it would require about the length of time thus supposed between the first peopling of this country and the arrival of Julius Cæsar to bring the population up to the condition in which that Roman general found it. He describes it as "infinita multitudo."

But we meet also with this interesting historical fragment. Diodorus, quoting from Ctesias[n], tells us that "Teutamnus (the twenty-sixth king of Assyria after Ninus), who reigned about the time of the siege of Troy, sent a considerable number of men to help the Trojans, under the command of Memnon son of Tithonus."

Is it not in every way consistent with such a statement that after the unsuccessful termination of their expedition these auxiliaries should have wandered further in search of other settlements and conquests, and is there any improbability in the suggestion that these rovers may have been our first colonists, when we find a tradition long existing, and when we find the same language and religion, as I hope to shew as I proceed, prevailing both in Britain and in Assyria and its conterminal countries. At any rate, such coincidents exonerate Nennius from having fabricated the tale, for surely no one would venture to suggest that Ctesias,

[n] Lib. ii. p. 136. edit. Wessellin.

Diodorus Siculus, Ammianus Marcellinus, writers living at such different dates, embracing a period from 374 B.C. to 880 A.D., and having no common interests, could have been in a conspiracy to foster the national pride of the Britons as to their ancestral descent[o].

Diodorus Siculus says that in his day the aborigines still inhabited these islands, so that whatever their origin may have been, the same race was inhabiting this country in the first century of the Christian æra.

[o] Gibbon asserts that "the fabulous colonies of Egyptians and Trojans, Scandinavians and Spaniards, which flattered the pride and amused the credulity of our rude ancestors, have insensibly vanished in the light of science and philosophy."—*Decline and Fall of the Roman Empire*, vol. iv. p. 29. He adds in a note that "in the beginning of the last century the learned Camden was obliged to undermine with respectful scepticism the romance of Brutus the Trojan, who is now buried in silent oblivion."

Whatever pride our ancestors may have felt in being descended from the heroes of Troy, it is quite evident that the tradition did not originate among themselves. Gibbon imagined them to be *αὐτόχθονες*. They must have sprung from somewhere, and the Oriental root of the language, as well as universal tradition, points to an Eastern origin.

If any weight attach to similarity of names in different countries as shewing a connection between them, it is not a little remarkable that one of the presumed sites of ancient Troy is to this day called Balli-dagh, where are still the vestiges of four tumuli not very dissimilar to those still existing in Britain. Now the name of Balli-Dagh is repeated nearly to the letter in the Celtic Bally-Daigh, in the county of Londonderry. It crops out again at the locality now corrupted to Bal-dock, in Herts., and perhaps at Baldhu, or Balduh, in Cornwall. Mr. F. Calvert, in an interesting paper on the site of Troy in the "Archæological Journal," No. 81, 1864, just published, derives the modern name of Balli-dagh from the Turkish, as the "honey-abounding mountain;" but however that may be, it probably has an older etymon. בעלי דאג, *Baali dagh*, is the 'agitation of Baal.' דאג, *Dagh*, is also 'a fish.' The fish-god Dagon is well known in mythology as having been worshipped in the East, and seems to appear again in many places in Britain and Ireland, (see Appendix No. I., under *Dagh*). Bali-dagh may be the Lord Neptune, with whom he is said to correspond.

Universal tradition confirms the impression that Europe and its adjacent islands were occupied by the descendants of Japhet, and so the Jews, who are the best expositors of the historical parts of the Old Testament, unanimously agree.

I confess that but for the universal tradition which assigns our descent to Japhet, I should have been rather inclined to attribute to the British Celts a Semitic origin, both on account of the relics of worship which we find in Britain, and also on account of the language, the traces of which we find still attaching to the names of those places where they carried on their religious ceremonies.

But it seems probable that the religion professed by our British ancestors was the universal deflection from the only true worship, and that the language which we trace as handed down to us in the names of places, still retained, where they worshipped, was the language at one period pretty well common to the world.

Max Müller[p] most appositely remarks that "It is impossible to mistake a Semitic language, and what is most important, it is impossible to imagine an Aryan language derived from a Semitic, or a Semitic from an Aryan language. The grammatical framework is totally distinct in these two families of speech. *This does not exclude, however, the possibility that both are diverging streams of the same source;* and the comparisons that have been instituted between the Semitic roots, reduced to their simplest form, and the roots of the Aryan languages, have made it *more than probable that the ma-*

[p] Science of Language, p. 269.

terial elements with which they both started were originally the same."

It has been said that another proof of the antiquity of the human race is the length of time required for the growth of any new language. This, however, appears to be entirely an assumption not borne out by fact. No doubt it has taken considerable time for the English language to grow up to what it is. But among nomad people the phases of language are perpetually changing. It is said that among the American Indians so frequent are the changes, that a traveller who may have learnt the language of any particular tribe, would after an absence of twenty or twenty-five years come back and find the language of that tribe so altered that he would hardly recognise it.

"Brown the American missionary," says Professor Max Müller[q], "who spent his whole life in preaching the Gospel in Burmah, tells us that some of the tribes who left their native village to settle in another valley became unintelligible to their forefathers in two or three generations. In the north of Asia, the Ostiakes, as Messerschmidt informs us, though really speaking the same language everywhere, have produced so many words and forms peculiar to each tribe, that even within the limits of twelve or twenty German miles communication between them becomes exceedingly difficult. Castrèn, the heroic explorer of the languages of northern and central Asia, assures us that some of the Mongolian dialects are actually entering into a new phase of grammatical life." In the United States of North

[q] Science of Language, pp. 52, 53.

America, not only has the tone of speaking, and the accentuation and pronunciation of words, materially changed within the comparatively few years they have been separated from the mother country, but many new words have been introduced by them, and expressions borrowed from local and other circumstances which are too numerous to mention: what material difference in language between the parent country and her offspring a few centuries may make, will probably depend upon the amount of intercourse kept up between the two, and the disposition to copy each other's novel introductions. The closer, therefore, the similarity between the early British and the patriarchal languages, the more ancient, would I argue, was the connection between those races. It has been supposed that the Anglo-Saxon element in the etymology of our local names in the south, and a considerable sprinkling of Danish in the north, have driven out the British; this, however, is by no means the case. A very large—I would almost say the largest—proportion of the names of our villages and hamlets retain their aboriginal names with only a Saxon or Danish termination[r]. As far as language is concerned the Romans have left but little traces of their occupation in the names of places; they Latinized the British names, which were again varied by their successors. In the south we constantly see a blending of the two languages, or the British and Anglo-Saxon joined to express the same idea. Sometimes the British takes precedence of the Saxon, and sometimes the Saxon takes precedence of the

[r] See Appendix I., on local names.

The pronunciation of the same words by Esquimaux living a considerable distance apart & having little intercourse is so different that they can hardly understand each other on coming together. It was with the greatest difficulty that the Summit Esquimaux who came to Field Bay from Sekoselar could make themselves understood by Summit residents north of them.

Capt. F. Hall Life among the Esquimaux p. 529

Main-stone Shropshire Maen Brit a Stone

British. Thus the name of the great range of hills which form, as it were, the backbone of our own county is an exemplification of this theory. Cotteswold is from *Coeds-ueald*, both the former and the latter signifying 'wood,' the one in British and the other in Saxon, while the former, again, is from the Hebrew קדח, *Quedah*, meaning 'to cut,' i.e. cuttable material. So Rhydliford and Rudford, the British word *Rhyd* meaning the same as the Saxon, 'a ford,' and the former again from Hebrew רדח, *Rydah*, 'to descend or go down,' as into a river. Aberford, again, implies precisely the same thing; the British *Aber*, as before, coming from the Hebrew עבר, *Ober*, 'to pass over,' as a ford or a ferry: hence the passage near Gloucester, formerly a ferry, at Over-Bridge. In the village of Hampen, anciently written Hag-pen, we have the Saxon *Haigh*, 'high,' first, and the British *Pen*, 'high,' last; and this again, as Parkhurst shews us, from Hebrew פנה, *Peneh*, 'a lofty surface,' the precise description of that locality. Thus I propose to shew in the course of these pages, when we come to the relics of British worship remaining in this country, and retaining with little variation or corruption their aboriginal names, the remarkable similarity between those names and the Hebrew and Chaldee languages.

The same theory holds good in the names of some of our old British families, as for instance our old Gloucestershire name of Kilminster, from *Kil*, 'a cell or church' in British (deriv. כל, 'to contain,' 'to hold a number of persons'), and *Minster*, 'a church,' in Saxon. So also Mab-son, or Map-son—*Mab* (a son) or

Map, British, מאב, Hebrew, and *Suna*, Saxon, 'a son;' Ben-son—*Ben*, בן, 'a son;' *Win-sun*, עין, 'sun,' and perhaps *Mat-sun*, *Mat* being 'Pluto,' or 'the setting sun.'

Now, whatever may be the historical value of the Welch poems, it is undoubted that Taliesin in his *Angar Cyfyndawd*, says that his lore had been "declared in Hebrew, in Hebraic," and this tradition is certainly entitled to respect, as far as it bears an undesigned corroboration to the linguistic discoveries with reference to the names of British places of worship, still clinging with pertinacity, through all ethnical corruptions, to those places, as will hereafter be shewn.

It is a very remarkable circumstance, that while all, or almost all, relics of a domestic or military character of the ancient Britons have perished from off the face of the earth, we should have left to us so many places where their religious worship and sepulchral rites were performed, retaining still the aboriginal names, with comparatively little change, as to enable us to reason with a considerable amount of data, and to draw conclusions from them, bearing upon and connecting them with the great historic chain.

The Anglo-Saxon Chronicle distinctly states that "The first inhabitants of this land were Britons, and that they came from Armenia, and first settled in the south of Britain." Some later transcriber of the Chronicle, actuated by some fancy of his own, (perhaps imagining that Armenia was too far off,) takes a pen and interpolates Armorica, i.e. the present Brittany in France. This reading, however, while admitted

into the margin, is not admitted into the text of the best editions of the Chronicle.

But, on the other hand, history tells us that Brittany was peopled from us, and not we from them. Tacitus tells us that the language of the Gauls and Britons was identical: "Nam sermo fuit Britannis Gallisque communis."

Let us then enquire, still further, what are the probabilities of our coming from Armenia and our Japhetan descent. Josephus, a most disinterested authority on this subject, a learned Jewish antiquary, living in the first century A.D., says that "Gomer, the eldest son of Japhet, was father of the Gomerites, called by the Greeks Galatians," who were the Gauls of Asia Minor, inhabiting a part of Phrygia.

"Of this opinion, too, is the learned Bochart: and if he be right, those who derive the Cimmerians or Cimbri (Cymri) from Gomer have some grounds for their derivation, the Cimmerians seeming to be the same people with the Gauls or Celts under a different name; and it is observable that the Welch, who are descended from the Gauls, still call themselves Cymri or Kymry[t]."

The Rev. M. W. Morgan, in "British Kymry," appositely remarks, that "If the Kymry are not the race of Gomer, then the eldest son of Japhet would be the only one of them who left neither name nor posterity. This could not have been, for Moses expressly records the sons of Gomer, and the promise of God was that 'Japhet should be enlarged[u].'"

[t] Universal Hist., vol. i. p. 140.

[u] Gen. ix. 27.

It certainly is entirely in accordance with the prophecy of Noah, that God should "enlarge Japhet," and with the accounts of the peopling of the earth, that the isles of the Gentiles should be occupied by the descendants of Japhet. The prophecy seems to indicate that at first, at least, the Japhetans should have no settled dwelling-place, but should be intermixed with the Shemites; and this has doubtless caused a difficulty in distinguishing ethnographically the descendants of the two brothers. The especial aptitude for colonization of the British, their migrations to all parts of the world, seems to point them out as fulfilling the prophecy of their enlargement, especially in the East.

The settlement of Ashkenaz, Gomer's son and Japhet's grandson, would seem to have been Armenia, from the fact that in Scripture Ararat, Minni, and Ashkenaz are mentioned as bordering peoples, invited together by the Medes to take a part in the destruction of Babylon[x]. Josephus[y] says, that "of the three sons which Gomer had, Aschanaxes gave original to the Aschanaxians, (at this day termed Rhegians by the Greeks)." Rhegium was the chief city of the Brutii in Italy, colonized probably by the descendants of Ashkenaz. At any rate, the concurrence of the names of Ashkenaz and Brutii may help us to trace the course of the migration, and to unravel the tradition of the British descent from Brutus, grandson of Ascanius (Ashkenaz).

The name of Ashkenaz enters into the appellations of places, rivers, lakes, and islands in that country, branching off from thence into Asia Minor, and mark-

[x] Jer. li. 27. [y] Antiq., ch. vii.

The learned Dr Mede in his discourse on "the bounds of the first seats of Japhets offspring" Folio London 1672. p. 279. says. "The other whose sons are named by Moses, is Gomer; and to him therefore we must allot the next regions &c.
We may therefore assign to these Gomerians all the north east part of this Asia, containing Pontus Phrygia Bithynia & a great part of Galatia &c and this Josephus will not deny us, who affirms the Galatians to have been called Gomerei; and Herodotus will tell us that a people called Cimmerii dwelt in this tract who sent a colony to Palus Maeotis and gave name to Cimmerius Bosphorus. And Pliny speaks of a town of Troas, a part of Phrygia called Cimmeris. Which all have their name from this Gomer."

Coins of the Brutii are said to have been found in Scotland

אשכנז Askenaz Germania, Germanus
apud Rabbinos. Stockh. p. 108

"Jerome has given reasons for considering the Chaldees to have been other than a Semitic population: thus either disconnecting the Babylonians from them, or else both from the Phœnicians & Hebrews." Latham p. 513

Latham "Varieties of man" p. 513. says "The Chaldees (Khasdim) if not Semitic were either Persian Kurds or Armenians from the high lands of the Lesser Scythia: If so, their language was Iranian, their religion Fire-worship, and their affiliation with the Japetida.

ing probably the migrations of that family. As the slightest fragments of history have their value, so we may remark that Homer mentions a king of that name who was present at the siege of Troy, besides Ascanius the son of Æneas. The signification of Ashkenaz, אשכנז, 'a spreading light or fire, or a distant light,' seems possibly to allude also to the removing of that family to distant lands—a nominal perpetuation of the memory of the promise of the enlargement of Japhet.

Another testimony to the British colonization by these ancient peoples is Theophilus Antiochenus (floruit A.D. 180), who says, "At first, men being then few in the Arabic and Chaldaic land, after the division of languages, they began by degrees to increase and multiply throughout the whole earth: and some proceeded to dwell in the east, others in the parts of the great continent and towards the north, *insomuch as to extend as far as the Britons.*" He also says, "From all historians it is certain that Gomer or Ashkenaz, with other grandsons of Noah, first peopled Gaul."

Eustachius of Antioch says[z], "Gamer (i.e. Gomer) was founder of the Gamerians, whom we now call Galatians or Gauls." St. Jerome[a] says the Galatians are descended from Gomer. Isidore[b] says seven sons of Japhet are mentioned, among whom Gomer, who was father of the Galatians, i.e. Gauls. The Chronicle of Alexandria says the same. It has been an universal tradition, and an unbiassed and independent one, and therefore worthy of respect.

[z] Commentary on Hexameron, p. 51.

[a] *Trad. Hebr. in Græc.*

[b] *Orig.*, lib. ix. c. ii.

Josephus says that the sons of Japhet so spread their population, that "beginning at the mountains Taurus and Amanus, they proceeded along Asia as far as the river Tanais, and along Europe to Cadiz, and settling themselves on the lands they came to, their names were imposed on the nations there[c]."

Now, this entirely coincides with what Nennius says he found "from the tradition of the ancient people who were the inhabitants of this island in the first ages of Britain:" such as that the Franks were called from Francus, the Alemans from Alemanus, the Goths from Gothus, the Burgundians from Burgundus. Such a derivation certainly does not appear more inconsistent than that the Medes should derive from Madai, the Muscovites from Mesheck, and the Thracians from Tiras. At any rate this idea is no invention of Nennius.

Mr. Rawlinson, in his Essay on the Fourth Book of Herodotus, shews that "a people known to their neighbours as Cimmerii, Gimiri, or probably Gomerim, attained to considerable power in Western Asia and Eastern Europe, within the period indicated by the date B.C. 800—600, or even earlier," and this is mentioned as a fact which can scarcely be said to admit of a doubt. Not only is the fact recorded by Herodotus, but confirmed by Homer, Æschylus, Callinus, and Aristotle, and "geographical nomenclature." The Gimiri are moreover mentioned in their ethnic character in the Cuneiform records.

There is evidence to shew that in the East, in

[c] Antiq., lib. i. c. 6.

Appian ~~Apollonius~~ speaking of Spain says that near the Pyrenees to the Eastern part it is inhabited by the Celtai who are also called Galatai and Galli. We have a great deal of our connection with Chaldea from pronouncing the word with a soft C instead of a hard K or Ch.
The Gaulish nations were called by the Greeks Κελτοι nearly 500 years before the Christian era

Armenia and Central Persia, a race existed of the same name; and the prophet Ezekiel, about B.C. 600, speaks of Gomer as a nation then existing in the north quarter of Armenia, and the Armenian historians speak of Gamir (Gomer) as the ancestor of their race of kings. There certainly is, as Mr. Rawlinson observes, "the very closest possible resemblance between the Greek name *Κιμμέριοι* and the Celtic Cymry, and the presumption is in perfect harmony with all that enlightened research teaches of the movements of the races which gradually peopled Europe."

"The Celts had an unvarying tradition that they came from the East.". . . "Celts were undoubtedly the primitive inhabitants of Gaul, Belgium, and the British Islands.". . . The identity of the Cymry of Wales with the Cymbri of the Romans, seems worthy of being accepted as an historic fact, upon the grounds stated by Niebuhr and Arnold.". . . "The historical connection of these latter with the Cimmerii of Herodotus, has strong probabilities, and the opinion of Posidonius in its favour."

The chain of evidence seems to me complete. Appian[d] says the Cimbri were Celts. Diodorus says that the Cimbri were Gauls or Celts; the Gauls were Galatæ, *per syncope* Geltæ or Keltæ: the names are synonymous[e]. The way in which Mr. Rawlinson, in the Essay from which I have quoted, brings the Cymric Celts from Armenia to Britain is most masterly; it

[d] *De Bell. Illyr.*, p. 758.

[e] "Qui ipsorum linguâ Celtæ nostra Galli appellantur."—*Cæsar de Bell. Gall.*, lib. i.

confirms all the traditions of the Welch, the views of Nennius, and the Anglo-Saxon Chronicle, and all our earliest histories, and to any one who has studied the question, seems most convincing; and if a variety of independent and undesigned testimony is requisite to the acceptance of historical facts, we have it as fully as it is possible to expect.

Max Müller[f] seems to attribute to the Armenians a Semitic descent, and one might be disposed to imagine them, both from analogy of language and name, to be descended from Aram the youngest son of Shem; but the Armenians themselves, though locally situate in the countries generally occupied by Shem's descendants, distinctly disclaim the line of Shem as their progenitor, and claim to be descended from Togarmah of Japhet's posterity—in fact, from the younger brother of Ashkenaz[g].

An incident of minor importance, perhaps, yet not without its interest, is the remark of Cæsar[h], that the Britons fought from two-horsed chariots, as did also the Gauls, the wheels of the chariots being armed with iron scythes. Pomponius Mela and Strabo confirm this account, and Diodorus Siculus employs this remarkable expression: "they use chariots, as the ancient Greek heroes are reported to have done in the Trojan war." This reference to the Trojan war, and the identification of the mode of warfare adopted by the Trojans and Britons, coupled with the remark of Ammianus Marcellinus, and the British traditions, may

[f] Science of Language, p. 230.

[g] See Universal History, vol. i. p. 135.

[h] Cæsar speaks of *innumerable* chariots; and no less than six different sorts are mentioned, and of excellent make.

not be devoid of a certain significance in helping to determine the question of our nationality; because there must have been something peculiar in the shape of these chariots to have induced Diodorus Siculus to have made that remark, and we know how slow nations were in olden time to give up national customs, or to adopt those of other people. A similar style of chariot was in use among those Asiatic nations which bordered upon Armenia.

We read of the nine hundred chariots of iron with which "Sisera, captain of Jabin, king of Canaan, mightily oppressed the children of Israel[1]." They were sufficiently different from the chariots of Egypt, to which the children of Israel had been accustomed during their sojourn in that country, to have been worthy of especial note and especial dread. Burder, in his work on Oriental customs, says that "Jabin's chariots being said to be chariots of iron, does not mean that they were made of iron, but that they were armed with it. Such chariots were called *currus falcati*, and in Greek δρεπανοφυραι. They had a kind of scythes of about two cubits long, fastened to long axle-trees on both wheels. These being driven swiftly through a body of men made great slaughter, mowing them down like grass or corn." These chariots are mentioned in Xenophon[k] and Quintus Curtius[l].

The introduction of chariot warfare, however, into Britain, was probably scarcely contemporaneous with the first colonization of this country, inasmuch as we do not find a trace of metal in the earliest British

[1] Judges iv. [k] *Cyropædia*, lib. vi. [l] Lib. iv. c. 9.

tumuli, and the only weapons or tools there found are of flint. The Britons had either at the time of the erection of those monuments not become acquainted with the iron-producing resources of this island, or they purposely abstained from the use of metal in their sacred mounds upon the principle by which people seem to have been guided in ancient times, possibly in false religion as well as in the true, as we read in Exodus xx. 25: "If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." The same feeling prevailed in the building of the temple of Solomon[m]. Another circumstance worthy of remark is the prevalence of a similar religion in Britain to that exercised in Chaldæa, Canaan, and the surrounding countries, the worship of the host of heaven under various names and titles—that Baal worship, in short, which was the great difficulty with which Moses and Joshua had to contend: but on this further by-and-by.

The colonization of this country, to judge from many circumstances, does not seem to have been effected by a single migration, but to have been accomplished, as the French would say, *à plusieurs reprises*, probably many years, and perhaps centuries apart, and though flowing chiefly from the same quarter, and diluted perhaps in some degree by the nations through which they passed on their way hither, yet on the whole keeping up much the same national character and language. The Belgæ, for instance, though a people of the same origin, were a much later colony. These

[m] 1 Kings vi. 7.

seem to have settled in Hampshire, Dorset, Somerset, and South Wilts, and to have mixed probably with the earlier settlers without altogether driving them out. Judging by the burial-places which still remain of this tribe, and by their crania which we find in them, they appear to have been physically a more powerful, yet morally and religiously of a lower stamp than the first settlers, in this country, and probably introduced customs which tended to degrade rather than improve the aboriginal worship. Dr. Thurnam finds a decided difference in the intellectual capacity of the crania of the tribes buried in the long barrows and those buried in the bell-shaped or bowl barrows. The Gauls, who occupied the greater portion of the country now known as France, and those who occupied Britain —Cæsar and Tacitus being our authorities—used a language in common, or at least not differing from each other more than we find to be the case in different counties in England. "Although it is probable," says Dr. Pritchard[n], "that dialectic differences may have existed among the British tribes, yet it is likely that nearly the same language on the whole was spoken through all the parts of Britain possessed by those who are termed the aborigines of this island."

We must not forget that in attempting to trace our British or Gaulish ancestors, we embrace a large space of time during which we have no distinctive national written history. In short, from the earliest occupation of this island down to the ninth century of the Christian era, we have no historians extant whom we may

[n] Researches into the Physical History of Mankind.

call our own. We have therefore to build up our history upon the fragments which we find relating to our own country incidentally scattered here and there in the histories of other nations, upon ancient traditions, and such discoveries as the spade and pick-axe of the antiquary shall reveal to us, aided by the traces of the original language of this country, found in the etymology of the names still attaching to places and monuments of undoubted Celtic origin°; and in some degree

° I cannot avoid here quoting a passage from a most interesting work just issued from the press called "Words and Places," by the Rev. Isaac Taylor:—

"Ethnology is the science which derives the greatest aid from geographical etymology. The names which still remain upon our maps are able to supply us with traces of the history of nations which have left us no other memorials. Egypt has bequeathed to us her pyramids, her temples and her tombs; Nineveh her palaces; Judæa her people and her sacred books; Mexico her temple mounds; Arabia her science; India her institutions; Greece her deathless literature; and Rome has left us her roads, her aqueducts, her laws, and the languages which still live on the lips of half the civilized world. But there are other nations which once played a prominent part in the world's history, but which have bequeathed no written annals, which have constructed no monuments, whose language is dying or is dead, whose blood is becoming mingled with that of other races. The knowledge of the history, and the migrations of such tribes must be recovered from the study of the names of the places which they once inhabited, but which now know them no more; from the names of the hills which they fortified, of the rivers by which they dwelt, of the distant mountains on which they gazed. As an eloquent writer (Palgrave) has observed, 'mountains and rivers still murmur the voices of nations long denationalized or extirpated.' Language adheres to the soil when the race by which it was spoken has been swept from off the earth, or when its remnants have been driven from the plains which they once peopled into the fastnesses of the surrounding mountains."

The above remark is entirely apposite to the purpose of this work, which seeks to rescue from oblivion through the means here mentioned, somewhat of the history of our country, which is otherwise rapidly

upon the labours of the anatomist and craniologist, who have given us some interesting facts relating to the ethnology of those early inhabitants whose crania and skeletons have been discovered in the places of sepulture which have been opened within the last few years, when a more matured scientific knowledge has been brought to bear upon these things.

It is probable that, notwithstanding the number of centuries which must have elapsed between the first colonization of these islands and the Roman invasion, but few great changes in civilization had been made, and but little progress effected in the arts and sciences during that interval, so slowly are primitive nations given to change; so that we have reason to suppose

passing into oblivion. The thanks of etymologists are due to the pains taken by Mr. Taylor. I could only have wished that he had not stopped short in many of our etymons with the Anglo-Saxon, but carried them still further through the Saxon to the primæval language. No doubt the Saxons gave many new names to places, but both they and the Romans left the original names which they found, adding only their own terminals, or giving their own pronunciation to the British word.

Philologists and etymologists have been unfairly accused of a looseness of definitions, whereas the meaning of words not only frequently derives in a secondary manner from the same original root, but after the primary meaning gets lost, and only crops out again in another form. This is peculiarly exemplified by the author of the Epistle to the Hebrews, where he defines the meaning of the word Melchisedeck "first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Salem, 'righteousness,' and Salem, 'peace,' have the same ideal origin; righteousness and peace are constantly coupled together, one as being the result of the other; they have a common idea, a common origin, and a common name. The town Salem takes its name as the abode of righteousness and peace. So, when we speak of Baal as meaning 'Lord,' 'strength,' 'power,' 'fine or noble in sound, shape, or feature,' the original idea is one and the same.

that for the most part the inhabitants were pretty much the same on their first arrival as they were when Cæsar found them. Nevertheless there are indications in the writings of Cæsar, Strabo, and Diodorus Siculus, that there was considerable difference between the civilization of those tribes who had been brought into contact with the Phœnician traders and those who inhabited the interior; and this is as natural as that the gentleman who spends some time in London every season, in the nineteenth century, should be expected to be more refined in his manners, appearance, and mental cultivation, than his neighbour who lives in the country all the year round.

Great injustice has been done to the character of the early inhabitants of this country by the writers of popular histories of England, who represent our British forefathers as a set of savages. And it is to be regretted that so grave, and generally unprejudiced a writer as Sharon Turner, in his "History of the Anglo-Saxons," should, by way of exalting the character of the latter at the expense of the former, have represented the Britons on the arrival of Julius Cæsar, as little or no better than the inhabitants of New Zealand, when that country was first discovered by Europeans.

The following observations, it is hoped, may in some degree tend to dissipate so unworthy a suggestion, and to check a growing scepticism as to anything good or noble among our Celtic ancestry.

Civilization is doubtless a relative term. The New Zealanders on their first discovery were civilized in comparison with the aborigines of Australia. The

people of Japan and China far surpass the natives of Mexico, Chili, Peru, or Patagonia. The credit for civilization, or the want of it, also very much depends upon those who apply the terms. If Cæsar called our ancestors barbarians, we have to enquire what the word 'barbarian' meant, as he used it, and the comparison which that term created with his own nation.

Now the Greeks and Romans called all foreign nations barbarians, pretty much the same as the Jews called all people who were not of their own kith and kin Gentiles. The word 'barbarian' appears to have come from the primæval language and its cognates in Hebrew, Syriac, and Arabic. *Bar*, בר [p], means 'all that is outside.' The repetition of the word בר בר *bar, bar,* puts the distance greater: therefore *barbari* means exactly what the Chinese call us, 'outside barbarians;' not so much from our ignorance of or want of skill in arts and sciences—in which they cannot but acknowledge our expertness by their learning from us so many modern inventions—as from our being foreigners from a distant land. This was the origin of the name of Barbary in Africa, the most remote country known to the ancients. The word had originally no reference to manners or civilization.

Primitive simplicity was not savageness; and Abraham's mode of life, though simple compared with that of Pharaoh's court, could not be properly termed sa-

[p] See Parkhurst, under ברר. *Bar* is 'beyond.' Bethabara, and Beth-bara are places *beyond* Jordan; and Barton, a common name for places outside large towns, as at Gloucester and Bristol, meant a suburb *beyond* the town.

vagery; neither could the epithet 'barbarian' be applied to one whose sentiments, expressions, and manners, as shewn in the brief history which we have of him in Scripture, will bear comparison with the most courteous and polished nations. So that if our researches should shew a state of civilization among our British ancestors similar, or even superior, to that of the Abrahamic era, I do not think that it would be quite fair to call them savages.

But were the Britons the rude, ignorant, unpolished people which some persons fancy that they were?

Let us examine the testimony of those contemporaneous classical writers who have incidentally made the inhabitants of this country the subjects of their remarks. And though we have no palaces to shew, like ancient Rome, Greece, or Egypt, we have still left among us some of those megalithic structures which have required almost as much mechanical skill to erect, as the more laboured temples belonging to the more polished nations. At any rate, we have contemporary evidence, and that of the most distinguished character, that the civilization of this country was at the time of the Roman invasion, and doubtless previously, as far above the New Zealanders, Australians, and Hottentots, as the people of our present provincial towns and villages are superior to the Madagascarites and Bosjesmen.

To commence then with the war-chariots of Britain; what a number of arts and sciences, what a host of artizans, does the possession of these vehicles necessitate. And we must not forget that these chariots are testified to by Julius Cæsar, Diodorus Siculus, Strabo, Dion Cassius,

and Pomponius Mela. There must have been miners, with all their appliances, to discover and dig the metal; there must have been metallurgists, smelters, blacksmiths [q], carpenters, harness-makers. Had the New Zealanders any such knowledge? Then the scientific way in which they worked up their metals is well described by Diodorus Siculus[r], who says, that "they dig tin ore [s] out of their *mines*, and prepare it with great dexterity and art. Though this ore is naturally of a hard substance, yet it is mixed and incorporated with much earth, from which they separate it with great care, and then *melt and cast it into blocks or ingots of a square form like dice.*" And yet the writer upon the article "Celts," in Rees's *Cyclopædia*, quoting this very passage, says, "this was the only metal they were acquainted with, as the produce of the island." Did he mean that the war-chariots of these people, of which he speaks within the next few lines, were made of tin, like children's toys; or did he mean that they imported their iron for building their chariots? because, if so, this would shew an advance in civilization, namely, an import trade. But Strabo ex-

[q] Without blacksmiths whence did they get the chains (*catenæ*) with which Cæsar (lib. iv.) says they bound the Roman prisoners?

[r] Lib. v.

[s] The Hebrew word for tin is בְּדִיל, *Bdell*, or as it is called in Genesis ii. 12, *Bdellium*. The other stone mentioned in that passage is שֹׁהַם, *Shes*, which is translated the 'onyx-stone,' so called in Greek because as hard as a hoof, ὄνυξ;—Query flint? It is said to be a precious stone; so was flint, a most precious stone in the eyes of aboriginal peoples. It is not a little remarkable to find two articles, tin, and probably flint, for which Britain is so famous, in such close juxtaposition. I do not know whether it has ever struck any one before, or whether anything can be made out of it, connecting this with the primæval world, which has doubtless undergone considerable diluvial changes.

pressly says, that they had gold, silver, iron, and lead, which they exported. Cæsar tells us that the Britons *imported* their brass—"ære utuntur importato." Lead was *exported*, according to Pliny, and in such abundance was it found, that a law was passed among the Britons, limiting the amount of production. So that, according to this, we have both an import and export trade. Strabo, who flourished thirty years before the Christian era, names various articles of import and export, and the duties levied upon them[t]. The navy, too, of the Britons must have been something more than that which the writers of the popular histories of England, designed for the education of the youth of the nineteenth century, would lead them to suppose—namely, those coracles, described by Julius Solinus, who says that they who used them abstained from eating during their passage from Britain to Ireland, lest they should overweight their vessels. Such coracles are still used on the Wye, and upper parts of the Severn, by fishermen; and if our British ancestors did use such to cross over from England to Ireland, I can only say that they were both brave and clever fellows. Let any one try it in an Oxford or Cambridge out-rigger. As well might the Japanese ambassadors, describing an University boat-race, persuade their countrymen that such was the navy of Great Britain. No doubt the Britons covered their ships with skins, as we now sheath them with copper and zinc, but their ships must have been of a considerable size. How otherwise did they export their wheat to Gaul?—for we read that Britain

[t] Lib. iv.

In Dr. Robertson's Hist of America Book IV. p 185-6 is a very interesting account of the Eskimo & Canadian boats which were of considerable size though very primitive & capable of carrying heavy cargoes.

* This we find to have been the case. In the life of St. Kebi who lived about A.D. 354 He speaks of ~~ships~~ embarking on ships not sheathed with hides as a mark of great faith. in the life of St. Brendan there is a full description of the way in which ships were then built see Catalogue British Hist. Preface p xxxii. note.

was a sort of granary to the Gauls. How else did the Britons export their tin, as Festus Avienus tells us they did, in these very same skin-girt vessels—

"....turbidum late fretum
Et belluosi gurgitem oceani secant—
....rei ad miraculum
Navigia junctis semper aptant pellibus
Corioque vastum sæpe percurrunt salem."

But even Avienus' account must be received with caution, since we might gather from it that no timber at all was used in the construction of these vessels. It would be difficult to construct vessels simply of skins which would be calculated to carry weights. We know how much ballast is required to make even a timber-built ship sail properly.

Cæsar speaks of the navy of the Gauls as a full match for his own—nay, superior in build; and we can scarcely imagine that the Britons, whom he describes as the instructors of the Gauls in so many important matters, should have been so much their inferiors in the art of navigation[u].

Some of the British chieftains (Divitiacus, for instance, in Cæsar's time) appear to have possessed territories both in Gaul and Britain. The southernmost part of Gloucestershire and the north of Somerset (*Hædui*) were probably the possessions of that Gaulo-British noble. It seems puerile to suppose that these

[u] How, without a stouter navy than is generally attributed to the Britons, had the Belgæ invaded Britain about 350 B.C.? It is quite evident that the Britons had assisted the Gauls with their navy against the Romans under Julius Cæsar, and that the destruction of their fleet by that Roman commander was the reason for his finding no naval opposition to him when he invaded Britain.

coracles were the only means possessed for intercourse between the two nations.

Another and remarkable testimony to the state of civilization of that period may be gathered from Seneca's forced loan of a thousand myriads of money to the Britons, and its sudden recal, which Xiphilinus gives as the cause of the celebrated revolt of that people under the renowned queen who is called Bunduica, or Boadicea. Is it customary to force loans upon savages? or to trust them with a loan at all? Who would think of suggesting a loan to the New Zealander or Australian? Would such a proceeding be safe with the more polished Japanese? The very idea of such a thing argues in those to whom such a proposition was made certain perceptions of political economy, a state of commercial advancement, and a sense of mutual confidence which excludes the idea of savagery. Nor must we forget that this transaction took place not more than fifteen or sixteen years after the conquest of the Britons by the Romans; so that one of the two following hypotheses is absolutely necessary, viz. either that the Britons were already proficients in the knowledge of commercial transactions, or they were very apt scholars: and this is a people whom some would have us suppose were ignorant of the value and purposes of money!

The knowledge and use of money is, amongst others, a signal refutation of the idea that our British ancestors were the savages that they are represented to have been. A corrupt passage of Cæsar had conveyed the impression that the Britons were ignorant of coinage;

It may be remarked that there is much more alloy in the British gold coins than in those of Mediæval times which shews a greater knowledge of metallurgy than the Britons have generally had the credit of—

Mr. Hawkins, late of the British Museum, has clearly shewn that this is an error. Mr. Evans, Hon. Sec. of the Numismatic Society of London, has also ably combated this view, and shews out of Cæsar himself, from Cicero, Dion Cassius, Suetonius, and Eutropius, that the Britons possessed a mint. Mr. Evans assigns B.C. 150 as an approximate date for the commencement of the British coinage. As he allows so much, I see no reason for his carrying it back to a still more remote period. The coinage was doubtless very rude, but there are strong traces in it of the imitation of an Oriental mintage, which shews that the insular position of the Britons had not shut them out from traffic with other nations to the extent which some have supposed[y]. It is hard to say how the tribute imposed upon the Britons by the Romans was to be paid without some circulating medium. Tribute paid in kind at that distance from Rome, one would imagine, must be very inconvenient, to say the least of it.

Then with regard to agriculture, another recognised branch of civilization. We do not find savages cultivating the soil[x]. Cæsar found plenty of *wheat* in

[y] It is to be remarked that the earliest British coins are not imitations of the Roman coinage, which they would have been had the Britons learnt the art from the Romans, but they much more resemble the coinage of Philip and Alexander, and the Greek and Eastern mintage, and this argues an earlier date for the British currency than the Roman conquest.

[x] The Welch Triads say that Hu Gadarn first instructed the Cymry in ploughing land, and Coll first introduced wheat and barley where previously only rye and oats were known. Hu Gadarn is said to have been the first colonist of Britain. Strabo in the beginning of the Christian era mentions corn as a British export, (lib. iv. p. 199).

Britain[y]. He sent out his soldiers to reap the wheat of the inhabitants, and found no lack of corn for the sustenance of his troops. Pliny[z] speaks of the way in which the Britons manured their land, another mark of progress, and says that the virtue of the chalk which they used lasted eighty years. How had they acquired that knowledge if they had not used it for as long a period?

It would be absurd to say that they acquired their knowledge of agriculture from the Romans. Pliny does not venture to hint anything of the sort. Nay, his remark upon the duration of the virtue of manures carries us back beyond the time of the Roman invasion. Pliny says that no one required to use that kind of manure twice in a lifetime. He speaks of the use of sea-sand, chalk, and lime, as suited by the Britons to various soils. He speaks of trenching and deep-digging, shall we not say sub-soiling? and he says that the reaping-machine was known to the Gauls, and if so undoubtedly also to the Britons, to whom, according to Cæsar, the Gauls were wont to send their youth for education. Pliny's description of the reaping-machine is most interesting, as shewing that if there is anything new under the sun, there is very little.

In book xviii. c. 30, he says: "Of reaping there are various methods. In the broad level fields of the Gauls, enormous machines with teeth set in a row, placed upon two wheels, are driven through the standing corn, a horse"—or rather a mare, he uses the word

[y] Lib. iv. [z] Lib. xvii. s. 4.

Was wheat indigenous to Britain? Scarcely? Scarce
Then they must have originally imported it from
warmer countries. An act, hardly consistent
with the theory of barbarism or savagery;
Wheat was indigenous in Chaldea or savage
sistent with the Rawlinson 1st Monarchy
Wheat was indigenous in Chaldea Vol 1. p. 42
Rawlinson 1st Monarchy Vol 1. p. 42

In the art of dry-walling the Britons had attained a considerable perfection as may be seen in the tumuli at Belas Knap, Rodmarton, Uley & other places in Gloucestershire and if they knew how to use that art in their monuments & tombs it is hardly conceivable that they did not make use of that art in their dwellings though few of the latter are supposed to have remained to the present days

"jumento," doubtless from mares being the steadiest for such work—"being attached to the machine backwards; the corn thus cut off, falls into the furrow or barrow." Critics differ as to whether "vallum," the word used, means a furrow or a barrow: it means both.

Are these proofs of barbarism?—seeing that it is not twenty years that the reaping-machine has been reintroduced among ourselves. Strabo, and other classical authorities, speak of their granaries for housing their corn.

Then, as to mechanics: the previous question may have already settled that point; but how about moving those enormous megaliths of which their temples and cromlechs were constructed, weighing from ten to forty tons? It could not have been done by sheer human or brute force. 'All the king's horses and all the king's men' could not have budged a single one of them. There must have been the *lever*, the pulley, the dray, the prop, the wedge, and other mechanical contrivances for moving weights, which would have puzzled the best among us[a].

[a] And if we could admit the arguments of the advocates of a flint period to be correct, the greater must have been the ingenuity of a people who with such primitive and feeble implements only could effect such gigantic works as still remain among us. But even the manufacture of the flint weapons themselves required a considerable amount of skill, equalling as they did, if not surpassing, the flint instruments of modern times. The manufacture of common gun-flint, now all but abandoned since the introduction of the copper-cap, has been a secret even in our own times, and the signs by which flints fit for the purpose were selected, have not been generally known until M. Dolomien published an account of the method practised in France some years since in

Does not Cleopatra's Needle, though belonging to the British Government, still lie in a ditch in Egypt on account of the expense and difficulty of moving a pillar of so great a weight? Whatever difficulty the Britons may have found in moving these stones, they did it.

The accomplishment of great achievements with small appliances argues a larger amount of ingenuity and intellect than the performance of the same or even greater results with ampler resources. The erection of Avebury and Stonehenge temples, with the appliances then possessed, reflect far greater credit upon the builders than the building of St. Peter's at Rome, or St. Paul's in London, with the means at the disposal of the architects of those more splendid structures.

And next as to medicines. The Druids were most celebrated as physicians. Pliny says expressly[b] that "Tiberius Cæsar destroyed the Druids, who were the poets and physicians of that nation." Pliny also speaks of their knowledge of botany and chemistry[c], decoctions of herbs[d], and manipulations of salves and ointments. Human bones, which have been fractured and reset by art, have been found in several of the Druidical tumuli.

With regard to astronomical knowledge. Pomponius

Mémoire de l'Institut National des Sciences, from which it appears that only large flints, varying in weight from two to twenty pounds, were made use of.

[b] Hist. Nat., lib. xxx. c. 1.

[c] Lib. xxiv. c. 11; lib. xxv. c. 9; lib. xvi. c. 44, &c.

[d] The Britannic herb *par excellence* was celebrated for the cure of Stomacacen; is mentioned by Pliny, Hist. Nat. xxv. 6.

Mela[e] and Cæsar[f] say that these people had great knowledge of the stars and their motions, of geometry and philosophy, and the powers of the immortal gods, and that they discourse much upon these things, and teach them to their youth.

And is not this in keeping with the tradition that the Druids had universities, one of which is said to have been at Cricklade, one at Lechlade, and one at Oxford? Cæsar further tells us that the Gauls of the continent sent their children to Britain for religious education; in short, he all but uses the word university. He says *a vast number of the youth*[g] seek to the Druids for the purpose of instruction. This expression of a vast number would lead to the deduction that education was then far more extensively diffused than is generally supposed. This vast number of youth must have had stated places of meeting, and whether those places be called schools, academies, lyceums, or universities, the result is the same[h]. Cæsar also tells us that they used Greek letters, "Græcis utuntur literis." Whether he means Greek literature, or whether he means the Greek character, is not quite clear. If he meant the latter, he may not have meant that they actually used Greek letters, but something which looked like Greek; but there is no reason why they should

[e] Lib. iii. [f] Lib. vi.

[g] "*Magnus* adolescentium *numerus* disciplinæ causâ concurrit:" lib. vi. cc. 13—20.

[h] Ammianus Marcellinus (lib. xv. c. 9) says that the Druids formed themselves into fraternities as the authority of Pythagoras decreed. This was also very similar to the Schools of the Prophets under the Israelitic religion.

not have used letters of the description of the ancient Etruscan or Pelasgic; nay, it is most probable[1]. He further tells us that the youth were obliged to learn from memory and repeat a vast number of verses, some say as many as 20,000 at a time. What Eton youth would do as much? It is said also that prizes were given, that considerable emulation was shewn, and that parents sent them from far and near; nay, that such was the love of learning, that some were willing to remain under tuition as much as twenty years. The only barbarous thing which my young Eton friend would find in this would be 'the idea of a tutor putting a fellow to learn 20,000 lines at a time,' and the extraordinary notion of stopping at school or at college twenty years! True, we do not do such things now-a-days, but that is no reason that they did not do so then.

Another proof that our ancestors were not quite the barbarians they have been taken for, is their knowledge of the arts of weaving and dyeing. How were the fine flowing robes of the Druids described by Pliny and Strabo manufactured, and the beautiful dress of Boadicea described by Xiphilinus and others? And how, without goldsmiths and jewellers, could she have had

[1] Xenophon and Archilochus are said to have testified to the greater similarity of the letters introduced by Cadmus to the Celtic than to the Phœnician. I quote from Davies' "Celtic Researches," not having seen these passages myself; but if correct, it seems to me precisely to explain what Cæsar meant when he said "Græcis utuntur literis." There seems little doubt that the Britons had two kinds of writing, one in common use and the other mysterious, kept entirely secret from the common people by the jealousy of the Druids.

the gold chains and collars which these authors allude to? If wearing rings and jewels be a proof of barbarism, then it is a barbarism of which every country professing civilization has been guilty, nor can our own youth of either sex raise the stone of condemnation, to say nothing of certain bejewelled elderly ladies and gentlemen, who might be supposed to have lost their taste for these relics of a barbarous age. Some of the early British beaded torques which have been discovered have served as models for modern jewellers[k].

There are certain articles of dress, the names of which clearly indicate their national origin; and if it be true that the word breeches be peculiarly of Gaulish origin, as most antiquaries agree[1], then we find an article of dress Celtic in its origin and name, commencing at a very early period, and reaching down to the present time. A district of the Gauls received its name from the fact of its people being clothed with this dress; Gallia Braccata, or Breeched Gaul, is a recognised distinction; and when we search still further for the etymon of this word we may perhaps admit that the British tribe Brigantes also received their name from the same cause. ברך, *Brech*, in Hebrew, is 'to kneel;' ברכים, *Brechim*, pl., 'the knees, breeks, breeches,' are

[k] When Caractacus was conducted as a prisoner to Rome, A.D. 52, his splendid harness, and gold chains, and other wealth was carried before him with great display, a sight not unworthy of the attention of the people of Rome, who were well accustomed to scenes of this description. Caractacus was no savage, neither did the Roman Emperor treat him as such.

[1] "*Braccæ*, vox Gallica; Diodorus Siculus de Gallis loquens. *χρῶνται δὲ ἀναξυρίσιν ἃς ἐκεῖνοι βράκας καλοῦσιν.*"—*Littleton.*

garments reaching to the knees, and have doubtless their etymon in this language—or rather, perhaps, its cognate, the Chaldee,—and thus singularly in an indirect manner tracing, by means of costume and language, the line of our national descent.

Mr. Whitaker informs us that the word *cota*, too, for a 'coat,' is a peculiarly British word, and this from קד, *Qued*, or *Cued*, 'to cut.' The Gloucestershire vernacular still so pronounces it.

Now the dresses of the Britons are shewn in those Roman coins which celebrate the triumph of the officers of Claudius over Caractacus, A.D. 51. It is quite manifest that the Britons were clothed, and well clothed. Had they learnt the art of clothing from the Romans since the invasion of Julius Cæsar? Far from it: if they had, they would have imitated the Roman style of dress. But no such thing; they are figured in those coins and in contemporary sculptures as having a dress peculiar to themselves,—a dress copied from their own fashions, I believe of centuries old [m].

[m] There is vast discrepancy in the accounts which represent the Britons as going naked, and painting themselves. That they did so to a certain degree there can be no doubt, but that the custom was universal is utterly negatived by some of the very writers who seem to assert it. Cæsar says that they all stain themselves, which gives them a blue or dark colour, rendering them dreadful in appearance in battle, but in another place he describes them as clothed in skins.

Julius Solinus mentions the kind of tattooing which was used from their childhood upwards.

Herodian too, who wrote about A.D. 238, speaks of the same puncturing with the figures of animals, and speaks of their going naked; while Boadicea, the British queen (Xiphilinus being our authority), in addressing her troops, expressly says that they being armed with hel-

Abbe Domenech shews us that the Indians of America
though they are for the most part well clothed in the
skins of animals & cloths of home manufacture yet
in their religious ceremonies go naked & paint themselves white
red or yellow the colors of the sun under its various
phases. They also tattoo their skins and in many
points of their customs & religion resemble the Ancient
Britons

The Gymnosophists worshipped God naked it was
part of their creed to appear before God as he made
them
The Etruscans who were the earliest inhabitants of
Italy a Celtic origin coincided in most points
of Belief with the Gymnosophists a belief similar opinions
with the Druids. The Cambrians did the same and
Toland shews that they were of Druidic origin

From dress to cleanliness the transition is easy and natural; and here again we find a striking instance of

mets, breastplates, and greaves, need be in no fear of the Romans, who were no better armed than themselves. This was A.D. 61.

Pliny says that the women, both married and unmarried, went naked *in certain religious ceremonies*, imitating the colour of Ethiopians.

The custom of going naked in their religious ceremonies which is attributed to the Britons by Pliny, is another strong proof of the Oriental descent of this people and their religion. It was the characteristic of the Baal worship. And when the Israelites were led away to the worship of the golden calf, we read that they committed this very act. We read in Exodus xxxii. 25, 26, "When Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me."

Cæsar says the colour of the Britons was *cæruleum*, or *blue*.

Pliny says it was *æthiopium*, or *black*.

Jornandes says they were coloured with iron ore, which we know is *red*. He questions whether for fancy's sake or with any other object.

Ovid (Amorum, lib. ii. Elegy xvi.) calls the Britons *virides*, *green*.

What shall we gather from this chameleonic kaleidoscope of historic fragments?

Mr. Ross, in his Παντεβεια, or View of all Religions of the World (1672), says that the colours of the sun were worn by sun worshippers, thinking themselves then safe under his protection. The colours of yellow and red were sacred to Apollo, and purple also, as we judge from Virgil, (Æn. iii.) The priest is commanded to clothe in purple while engaged in sacrifice,—

"Purpureo velare comas adopertus amictu."

Whether, hence, purple as an episcopal colour in dress, is a question for the curious: everything has had an origin, so perhaps the high priestly colours may thus be traced.

Now Strabo not only describes the dresses, cloaks, and tunics worn by the Cassiterides, but he also mentions the woollen cloth manufactured by the Gauls and Britons, and that it was valued by the Romans for its warmth.

Pliny speaks of the tartan cloths which originated among the Gauls, and were much valued among the Romans; and of dyed cloths, which the Gauls made use of for their slaves.

Claudian, later, speaks of the deep-blue cloth which was the favourite

the concurrence of scientific invention, and the language in which that scientific discovery is handed

colour of the ancient Britons, and particularly of the Caledonians, as being similar to the colour with which they painted their bodies, the same dye being used.

On the whole, I think we may gather, that some of the lowest of the people certainly went naked, or nearly so. And that in battle they almost invariably put off their clothes, as British sailors now, for the most part, strip themselves for an engagement. And if the arms and chests of our tars should exhibit some curious tattooing, the remnants of the *stigmata Britannica*, it would not be surprising if foreign nations, such as the Chinese and Japanese, should represent the English as still keeping up the custom of tattooing. I question whether there is a sailor in the service who has not the *stigmata Britannica* about him, as Tertullian calls these marks of the ancient Britons. To be tattooed, says Herodotus, among the Thracians was considered to be a mark of nobility; not to be so, a disgrace. We may certainly infer from Pliny that they went naked in certain religious ceremonies. And this may open up two rather curious questions: first, whether as their temples were uncovered so were their bodies to be uncovered, that man should appear before God as he was. I suspect that the same feeling which now induces men to uncover their heads in worship induced them to stand before their Maker as He created them, and that the same idea which forbad a roof to their temples in worship induced them also to remove their garments. It is curious to remark how differently people view these things. We English are in the habit of taking off our hats in prayer and in church. In Holland I have seen the men retaining their hats in church during prayer, and taking them off as soon as the sermon commenced. Secondly, whether the Ethiopian colour which they imitated may not have been in traditional memorial of the hue of the skins of their original ancestors from the East. The complexion of the inhabitants of this island must have considerably changed from that of its first settlers, and it may have been no little shock to them to find how gradually their faces, once so brown, had become paler and fairer—were glad to hide their shame, as it may have seemed to them. It seems partly also to answer some ethnological enquiries as to the common descent of peoples, for all who travelled northwards would become paler, and those who travelled southwards would become darker.

There are well-authenticated cases of Europeans who have been wrecked on the coast of Australia, and compelled through necessity to

With regard to complexion being an argument against the unity of the human race the following quotation from Dr Livingstone's "Narrative ... Basis, is most important ... the fact once"

... yet it is more the ... have visited, are seen ... shades of brown pre... tint, which no painter ... Those who inhabit ... most obliged to look much ... brown, dark, but ... partly caused by the ... climate or soil which ... of the same sort in ... colour from the fonds or ... members of our party were ... once to the sun for year ... were by passing once ... journey which occupied ...

... is, which favours the de... skin a hair, is yet un... marked, colour was not a ... evidence in a hot wind ... darker than the rest, ... microscopists inform us, ... identically the same ... greater amount of pigment ... equal to meet Europeans ... and with Africans, whose ... age, and who have their skin ... as the Zambesi variet...

* Glad to hide their shame. It is singular to find this confirmed by Dr Livingstone "Narrative of expedition to Zambesi" p. 379. Where speaking of one of his companions having been disturbed in an intended bath by a crowd of natives, he says "He retired without either bath or change of apparel. One feels quite ashamed of the White skin, it seems unnatural, like blanched celery, or White Cane ...

TRAFALGAR AND NELSON'S SIGNAL.—This glorious battle, which so greatly influenced the affairs of Europe, and gave to England the supremacy of the seas, was one through which our ship passed with but little loss. There was scarcely any wind at the time, and we approached the enemy at not more than a knot and a-half an hour. As we neared the French fleet, I was sent below with orders, and was much struck with the preparations made by the blue-jackets, the majority of whom were stripped to the waist, a handkerchief was bound tightly round their heads and over the ears, to deaden the noise of the cannon, many men being deaf for days after the action. The men were variously occupied: some were sharpening their cutlasses, others polishing the guns, as though an inspection were about to take place instead of a mortal combat, whilst three or four, as if in mere bravado, were dancing a hornpipe; but all seemed deeply anxious to come to close quarters with the enemy. Occasionally they would look out of the ports, and speculate as to the various ships of the enemy, many of which had been on former occasions engaged by our vessels. It was at this time that Nelson's famous signal, "England expects every man to do his duty," was hoisted at the mast-head of the Admiral's ship. These words were requested to be delivered to the men, and I was desired to inform those on the main-deck of the Admiral's signal. Upon acquainting one of the quartermasters of the order, he assembled the men with "Avast there, lads, come and hear the Admiral's words." When the men were mustered, I delivered, with becoming dignity, the sentence, rather anticipating that the effect on the men would be to awe them by its grandeur. Jack, however, did not appreciate it, for there were murmurs from some, whilst others in an audible whisper muttered, "Do our duty! Of course we'll do our duty. I've always done mine; haven't you? Let us come alongside of 'em, and we'll soon show whether we will do our duty." Still, the men cheered vociferously—more, I believe, from love and admiration of their Admiral and leaders than from a full appreciation of this well-known signal.—*Memoirs of Sir S. B. Ellis.*

In the history of Pitcairne Island & the account of the Mutineers of the Ship Bounty by the Revd Thos Boyles Murray (London 1860) pp 32 &c is given a description of the Mutineer sailors 25 in number of whom twenty one were tattooed & only four otherwise

Qu from the word Swab to clean

AN INTERESTING COLONIAL QUESTION.—Some recent Australian papers advert to an interesting "colonial question." The *Melbourne Argus*, referring to accounts of physical deterioration and lessened reproductive power among the families of European settlers in the United States, and to speculations as to the possible decay of the Anglo-Saxon race in the new world, maintains that at present it does not appear that we are called upon to regard the observed facts as more than temporary. They may be the results of a long, slow process of acclimatisation, consequences of the change of type which physiologists observe in the American people; and it may be that when the process of change is terminated, and a constant type produced, these effects, due merely to a transitional stage, will disappear. The writer adds that there seems little doubt that in the native-born Australians a somewhat similar change of constitution is observable, and that the sudden alternations of temperature, the dryness of the atmosphere, and the arid character of the northerly winds, are similar climatic conditions to those of the eastern seaboard of the United States. It is suggested that the various developments of the resulting change are well worthy of the attention of Australian statisticians. In the descriptive account of New South Wales and its people, just published in the *Sydney Morning Herald*, it is remarked that the expectation of life is said to be shortened in New South Wales when the shadows begin to lengthen, and that it is observable that among a given number of persons there are not to be seen so many hale old men as may be found in English agricultural districts; but it is maintained that this abbreviation of the decline of life, if it be a fact, is much more likely to be due to some vicissitudes of colonial life than to climatic influence. It is remarked that there is a peculiar lightness in the air of New South Wales, and in the parts near the coast the heat of summer is moderated by the influence of the ocean; but it has to be also stated that in the vast plains of the interior the alternations of heat and cold are more distinctly marked, and upon the lowlands the temperature is often raised by hot winds as high as 120 deg. Attention will not fail to be given to the development of results of acclimatisation. It might be convenient to persons interested in such questions if the annual "Blue Book," prepared in every colony, could be more easily obtained in this country.

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himself and his narrative were the subject of very general interest."—*Tracks of M'Kinlay and Party across Australia.*

⊗ In the history of Pitcairne Island & the account of the Mutineers of the Ship Bounty by the Revd Thos Boyles Murray (London 1860) p. 32 &c is given a description of the Mutineer sailors 25 in number of whom twenty one were tattooed & only four Negroes

We know the word Swab to denote

down to us, in confirming our Oriental national descent.

The use of soap as a luxury as well as a necessity was not only known to the Gauls and Britons, but Pliny says it was invented by them.

Soap—or sope, as it used to be written—is a peculiarly Celtic word. Stephanus says that "the Greeks borrowed their word *Σάπων* from the Celts," and they had it from the Chaldee. סוף, *Sōp*, means 'to clean,'

lead the life of savages, not only forgetting their own language in several years passed without hearing it spoken, but even the colour of their skins from want of clothes becoming nearly of the copper hue of the natives. A few generations passed under similar circumstances would no doubt have accomplished the degradation which a comparatively few years had commenced. The change in character of sheep exported to southern climes is well known. The following anecdote will shew in now comparatively short a time the human complexion will change by the effects of climate:—

"LIFE AMONG SAVAGES.—James Morrill lately presented himself to two shepherds at an outpost in Australia. A more striking story of adventure it would be difficult to find in the entire history of Australian colonization. *Quite naked, and of a reddish yellow hue,* he was seen to be no aboriginal native. On the shepherds seizing their fire-arms, under a sense of possible danger, he called out in English, *although speaking with difficulty,* that he was their countryman. He then informed them that he lived for seventeen years with the aborigines in the neighbourhood, being the sole survivor of the crew and passengers of a ship that had been wrecked, so far back as the year 1846, upon a reef off the adjacent coast. He had been wandering over the country about Mount Elliott, a lofty hill, above 4,000 feet in height, near the mouth of the Burdekin, and he must have been but a short way to the east of M'Kinlay's party as they passed down the river. His name was James Morrill, and he was born near Maldon, in Essex, England, and had been a seaman of the wrecked vessel the 'Peruvian.' He was supplied with clothes by his new friends, and after a short interval taken to Port Dennison, where a subscription was made on his behalf, and where both himself and his narrative were the subject of very general interest."—*Tracks of M'Kinlay and Party across Australia.*

ספה, *Sopey*, is 'to shave with a razor,' and סוף, as a collective N., 'the plants and weeds which grow on the sea-shore,' in short, alkali, the substance of which soap is made. Dr. Shaw is for translating the Red Sea as ים סוף, *Im-sop*, 'the sea of weeds[n].'

With the certainty of soap being a Celto-British invention, or rather we may say, a Celto-British introduction, who dare call our Celtic ancestors savages? Who ever heard of savages enjoying the luxury of soap?

Whether the art of brewing a good glass of ale were a proof of barbarism, I must leave to those who are better judges of the article than myself. At any rate—Diodorus Siculus and Dioscorides, both of whom lived in the first century of the Christian era, being our authorities—the Britons possessed the knowledge of brewing both from barley and wheat[o]. The former was called *Kurmi*, and is still known in Wales as *Curw;* (query קורי, *Cury*, 'emanations, liquors, juices, distillations.') The latter I suspect was something stronger; and *usque-bagh*, or 'fire-water,' (query אש בכח, *Ish-bagh*, 'distilled water, distilled spirit, or distilled fire,') now shortened into 'whiskey,' was a too common mode of intoxication among the Britons. I fear that intoxication cannot be cited as a proof of want of civilization. Alas, how many tribes of savages never knew anything of drunkenness previous to their intercourse with the

[n] *Sabōn* is Hindostanee for 'soap.'

[o] Dioscorides says it was "head-achy, bilious, and bad for nerves." Strabo says, (lib. iv.) "they have wheat and honey, of which they "make a beverage."

so-called civilized nations! Teetotallers will tell us that this is a proof of barbarism. Unfortunately, the Britons of the present day live in houses of too brittle materials to admit of their throwing stones, and a well-merited *tu quoque* may be retorted upon us should we venture on these grounds to call our Celtic ancestors barbarians. The great age to which the Britons lived, as cited by Tacitus and Plutarch, extending frequently to 120 years, tends to shew that they were not a very dissipated people.

With regard to the learning and information possessed by the Britons, Diogenes Laertius, who wrote about A.D. 200, places the Druids in point of philosophy and literature on an equality with the Chaldæans of Assyria, the Magi of Persia, and the Brahmins of India. And this is not a little remarkable, considering the similarity of the character of the religion of the early ages of those Oriental nations to that carried on among the Celts, as I propose to shew in the subsequent pages of this enquiry.

The distinguishing difference between civilized and uncivilized nations is a knowledge of history. Savages have no history. Boadicea was evidently, according to Xiphilinus, well up in knowledge of history and geography. In her appeal to her goddess Andraste, according to that writer, she is made to utter the following expressions: "I a female invoke thee, as neither ruling over burden-bearing Ægyptians, like Nicotris, nor over Syrian merchants, like Semiramis." I question very much whether a New Zealander or a Kaffir chief, in haranguing his followers when about

to enter into battle, would be found alluding to the classical history of distant nations, or shewing a knowledge of their geographical position, even if they had ever heard of them. Doubtless I shall be told that Xiphilinus put this speech in the British queen's mouth, and rounded its expressions so as to give it effect to his readers, as I shall be told that the speeches in Livy and Tacitus, and other classical authors are not the veritable speeches professed to be delivered by the various orators whom they represent[p]. Allowing for the usual embellishments of authors, I do not believe that Boadicea's speech, as given by the abbreviator of Dion, to be a pure invention of that author; and I do believe that her harangue, as well as that of Caractacus before Claudius, as recorded by Tacitus, were considered by the Romans themselves as models of oratory.

As poets,—testimony is borne by the Roman poet Martial to the beauty of the poetry, both in the Greek and Latin languages, of the celebrated Claudia Ruffina, a British princess, supposed to be a near relative of Caractacus. Cæsar[q] speaks of the poetry of the Bards.

Then as to laws. Not to repeat what has been already mentioned with regard to the laws of Dyvnval Moelmud, otherwise called Dunwallo Molmutius, Cæsar bears testimony to the fact of the Britons having both laws and a magistracy, and indeed speaks of the great council of the nation, the Senate, or as we should call

[p] I should like to know whether the reporters of the "Times" and "Morning Post" never touch up the speeches of honourable and noble members of the two houses of our British Parliament; but yet they are not less the speeches of those members.

[q] Comment., lib. ix.

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"NOTHING NEW UNDER THE SUN:"

THE REAPING MACHINE KNOWN TO OUR CELTIC FOREFATHERS!

To the Editor of the Gloucestershire Chronicle.

Dear Sir,—As I know that you have a laudable taste for antiquarian lore, with which you endeavour occasionally to inspire your readers, it may perhaps be interesting to you and to them to learn that those "utter barbarians," as our British ancestors have been wont to be called, were before us in many of those inventions which are supposed to be the result of modern ingenuity. I am not prepared to say that they had the steam plough, but that they had *reaping machines* there can be no doubt in the minds of those who read the following much-overlooked passage of Pliny, who wrote between the years 60 and 70 of the Christian era.

"De Messe et Tritico."

"Messis ipsius ratio varia, Galliarum latifundiis, valli prægrandes dentibus in margine infestis duabus rotis per direpta in vallum cadunt spicæ."

"Of reaping itself there are various methods; in the broad plains of the Gauls, enormous machines with teeth set in a row, placed on two wheels, are driven through the standing corn, a horse being attached to it in the contrary way to the usual mode of attaching horses. Thus the corn being cut off falls into the furrow."—*Pliny's Natural History, Book 18, chap. 30.*

Some question may arise whether we should translate vallum as it occurs in the latter part of the sentence differently from the sense given that word at the beginning, vallus being a van or machine (see Ainsworth's Dictionary) and vallum being a trench or furrow. If we adopt the latter translation then it follows that our ancestors had already attained that excellence in their machine which was with such difficulty effected in those of modern construction. If, on the other hand, we translate it as the machine itself, then they had accomplished that which our modern inventors have not yet succeeded in, for they must have made the machine not only to reap, but to carry away the corn. It was probably set very high, and cut off the ears only, which were thus carried away in the body of the machine or the barrow, as Dr. Holland, in his translation of 1634 describes it. We are led to suppose this to have been the case, by a passage a little lower down in the same chapter, where Pliny says that where the straw was to be used for thatching, they endeavoured to keep it as long as possible, "ubi stipula domos contegunt quam longissimam servant."

I remain, dear Sir, yours sincerely,

PHILOLOGUS GLEVENSIS.

Pytheas ...

[r] De Bell. Gall., lib. vi.

[s] Ibid., v. 7.

July 3, at Tewkesbury, the Rev. T. Wilkins minister, to Emma, youngest daughter of Mr. of Tewkesbury.

July 5, at Manchester, Francis Abner, youn the late William Gardiner, Esq., of Chalford, in to Emma, youngest daughter of John Wat formerly of Droitwich.

July 7, at Leamington, Mr. Walter Jeffery, Coat School, in this city, to Emma, eldest daug Tattersfield, fishmonger, Leamington.

July 9, at St. Paul's Church, Cheltenham, Ge son of Mr. George Minchin, Gloucester-road, Cresswell, fourth daughter of Mr. John C Painswick.

July 10, at St. Luke's, Cheltenham, by the R Sandilands, Charles Wright Hankin, Esq., of Sc to Mary Louisa, eldest daughter of the late Edm Perrott, Esq., of Craycombe House, Worcester

July 10, at Westbury-on-Trym, Hector Mu Artillery, youngest son of the late William Mu Druid's Stoke, to Catharine Ann, widow of the A. P. Simons, of the Bengal Artillery, and seco of the late Edward Stock, Esq., of Plaistow.

July 11, at St. Michael's Church, Chester-sq Bishop of Jamaica, assisted by the Rev. Scot the Hon. Reynolds Moreton, brother to the Ea to Charlotte Constance, only daughter of the l Dunlop, Bart.

DEATHS.

At Shipton Oliffe, aged 27, Alfred Chandler,

June 22, at No. 3 New Ormond-street, in the his age, John Mynde Cooke, Esq., solicitor, yo of the late John Cooke, Esq., of King's Caple, He

June 30, suddenly, aged 55, Elizabeth, wife o Terrett, of Stroud, and daughter of the late Mr. of this city.

July 1, at Springfield, near Ross, J. W. R. a director of the Hereford, Ross, and Glouceste and of the Shrewsbury and Hereford Railway aged 64.

July 3, at Bilston, Staffordshire, William Ta formerly M.P. for Barnstaple, lately residing Cottage, Herefordshire, aged 78.

July 6, at his residence, Northgate, Warwic Nicks, Esq., solicitor, in the 42nd year of his age.

July 7, at his residence, the Chapel House, St Hospital, Worcester, in his 57th year, the Rev Hill, for 14 years chaplain of the said hospital, an of 20 years chaplain to the Worcester Infirmary.

July 7, in London, Mr. Joseph Hodges Jeen Uley, in this county.

it, the Parliament, in which alone it was permitted to speak on affairs of the State: "De republicâ nisi per concilium loqui non conceditur[r]."

With respect to the British edifices, an entire misapprehension appears to me to have arisen from a misapplied passage of Cæsar, in which he is supposed to have said that "the Britons call their woods a town;" but in another passage, in the very same book, he distinctly states that the population is enormous, and the houses (*ædificia*) very numerous (*creberrima*), and very like those of the Gauls of the Continent.

Evidently what is meant by their towns and fortifications being forests (*sylvas impeditas*), means that they were rendered unapproachable by what would be called in modern times an abattis, a military term which means trees cut down, and so laid in front of their forts as to exhibit the branches outwards towards the enemy for defence. And precisely so Strabo describes their places of strength; he says, "When these men have enclosed a large circuit with *felled trees*, they build within it *houses* for themselves and *hovels* for their cattle." And Cæsar says that "all access was stopped by the felling of numerous trees[s]."

Strabo says that the Britons had extensive barns, spacious buildings where they threshed their corn; and if such were their barns, what were their houses? and Strabo wrote thirty years at least before the conquest of the Britons by Claudius.

Strabo rather calls in question the accounts given by Pytheas and writers who had preceded him, as to the

[r] De Bell. Gall., lib. vi. [s] Ibid., v. 7.

Britons having cultivated gardens and fruits, but that does not prove that they were wrong.

Among artistic excellences which the Britons had acquired was the art of making *bascaudæ*, a kind of basket, whether of wicker-work or pottery does not seem quite decided by antiquaries; at any rate, they are mentioned both by Juvenal and Martial as a British manufacture, quite the rage among Roman ladies of fashion in the polished age in which those poets lived, to whom it had become a recognised article of merchandise[t]. Now whether the knowledge of mining and smelting metals; the fact of having an import and export trade; the arts and sciences of astronomy, geometry, medicine, poetry, music, legislation, mechanics, writing, agriculture, botany, chemistry, weaving, dyeing, butter-making, gardening, brewing, distillation; the use of soap; the possession of schools and seminaries or universities; a grand council of the nation, or Parliament,—be signs of a state of barbarism, I must leave to the candour of those to determine who, without prejudice, will take the trouble to compare together the writings of contemporary classical authors, who could have no object in detracting from the character of such a nation as that of Britain, or expect to add much to their own credit by so doing. If anything, the pride of Roman writers might incline them to

[t] Mr. Godfrey Higgens endeavours to shew, with some plausibility, that the use of the magnetic needle, telescopes, and gunpowder, were known to the Druids. No doubt such a suggestion will be met with the smile of incredulity. There seems, nevertheless, to be some good grounds for supposing it probable, and unquestionably many arts and sciences have been lost and restored again.

+ To all these things we may add the fact that the Britons allowed a share of government to females Cartismandua & Boadicea were queens in their own right of succession. Among savages women hold a subordinate position, they are drudges, slaves & squaws. The Britons acknowledged the soft influence of woman more than many so called civilized nations see Our Country or Scotland for the young by the Rev Jos Mackenzie p. 31

exalt themselves by making out all nations to be barbarous compared with their own; but alive to the bare suspicion that such might be the case, all that the Roman historians say in favour of our ancestors might allow the addition of a slight per-centage to their credit.

Rufus Festus Avienus, at any rate, records this testimony:—

> "Multa vis hic gentis est,
> Superbus animus, efficax solertia
> Negotiandi cura jugis omnibus."

If our British ancestors were the barbarians they have been represented to be, and our soil so barren, our climate so detestable, it may be asked, why were such enormous efforts made to become possessed of it and keep it? why were Roman Emperors, the masters of the world, impatient to come here, some of them to remain here a considerable time? why was it the great ambition of more than one of them to be styled Britannicus[u]?

What pleasure some modern writers can feel in suggesting our descent from a race of savages, when history is utterly opposed to such a notion, I cannot imagine. I can much more readily understand that feeling of national ambition which would tempt them to assume a descent from heroes and demigods; and perhaps some by-gone claims of that character may have induced a sort of reaction. But where is the occasion to go beyond the simple truth, which may

[u] See an interesting passage on this subject in Dr. J. Collingwood Bruce's Roman Wall, pp. 35, 36.

be discovered by reference to reliable history?—unless cavillers are prepared to go the lengths of a celebrated statesman, who is reported to have said, "Don't talk to me of history. All history is a lie."

Such, then, being the sum and substance of what we gather from ancient writers on the subject of British civilization, let us now turn, for a further insight into their history and character, to the religion which they professed.

The religion of the Britons appears to have been very much the same as that professed by the inhabitants of Palestine at the earliest period of its history—in short, that which may be called the patriarchal or pre-patriarchal religion; that which gradually degenerated from the worship of the one true God, during the interval of time between Noah and Abraham; that against which Joshua warns the children of Israel[x], and which appears to have been adopted by Abraham himself before his call[y], when he received a special revelation of the true religion from God Himself.

[x] Josh. xxiv. 2.

[y] The arguments on the subject of Abraham's previous idolatry, will be seen in Masius' Annotations in the *Critici Sacri*, p. 1947. His call from Ur of the Chaldees is considered by the Jews as a call from sun or fire-worship; *Ur* meaning 'fire' or 'the sun,' which was worshipped in Chaldæa, especially at Ur, the place which took its name from this circumstance. Both the Jews and the Mahomedans have some very curious stories respecting Abraham's idolatry previous to his call. Whether true or not, they have a considerable antiquity. In short, we may say that in his day "there was not one godly man left." Job was at a later period one of the few who did not give in to this abomination: he says (ch. xxxi. 26—28) that he should have considered it a denial of the God that is above. And if Jacob was not an idolater he was the only one of his family who was free from that stain.

it the Parliament, in which alone it was permitted to

"NOTHING NEW UNDER THE SUN!"

THE REAPING MACHINE KNOWN TO OUR CELTIC FOREFATHERS!

To the Editor of the Gloucestershire Chronicle.

Dear Sir,—As I know that you have a laudable taste for antiquarian lore, with which you endeavour occasionally to inspire your readers, it may perhaps be interesting to you and to them to learn that those "utter barbarians," as our British ancestors have been wont to be called, were before us in many of those inventions which are supposed to be the result of modern ingenuity. I am not prepared to say that they had the steam plough, but that they had *reaping machines* there can be no doubt in the minds of those who read the following much-overlooked passage of Pliny, who wrote between the years 60 and 70 of the Christian era.

"De Messe et Tritico."

"Messis ipsius ratio varia, Galliarum latifundiis, valli prægrandes dentibus in margine infestis duabus rotis per segetem impelluntur, jumento in contrarium juncto, ita direptæ in vallum cadunt spiciæ."

"Of reaping itself there are various methods; in the broad plains of the Gauls, enormous machines with teeth set in a row, placed on two wheels, are driven through the standing corn, a horse being attached to it in the contrary way to the usual mode of attaching horses. Thus the corn being cut off falls into the furrow."—*Pliny's Natural History, Book* 18, *chap.* 30.

Some question may arise whether we should translate vallum as it occurs in the latter part of the sentence differently from the sense given that word at the beginning, vallus being a van or machine (see Ainsworth's Dictionary) and vallum being a trench or furrow. If we adopt the latter translation then it follows that our ancestors had already attained that excellence in their machine which was with such difficulty effected in those of modern construction. If, on the other hand, we translate it as the machine itself, then they had accomplished that which our modern inventors have not yet succeeded in, for they must have made the machine not only to reap, but to carry away the corn. It was probably set very high, and cut off the ears only, which were thus carried away in the body of the machine or the barrow, as Dr. Holland, in his translation of 1634 describes it. We are led to suppose this to have been the case, by a passage a little lower down in the same chapter, where Pliny says that where the straw was to be used for thatching, they endeavoured to keep it as long as possible, "ubi stipula domos contegunt quam longisimam servant." I remain, dear Sir, yours sincerely,

PHILOLOGUS GLEVENSIS.

Communicated by Rev. S. Lysons to the Gloucestershire Chronicle July 14. 1860.

Pytheas and writers who had preceded h

[r] De Bell. Gall., lib. vi. [s] Ibid

Men very early departed from the worship of the one true God, by admitting to a share of their adorations the attributes and excellences which He exhibited, and, thence, the more glorious works of His creation as shewing His marvellous power. Hence the sun and the moon, and subsequently the planets, came in first for *a share*, and afterwards for *the whole* of their adoration. From the awe of God Himself, they seem to have been afraid to address themselves directly to Him. Even the Jews never ventured to address God by His name Jehovah, but used the names of Adonai and Elohim. Still more, those who were not of God's people, "when they knew God they worshipped Him not as God," but "worshipped the creature rather than the Creator." The sun was the principal and earliest object of idolatrous worship in the heathen world.

The author of the apocryphal book called the Wisdom of Solomon, in the most impartial and catholic spirit, speaking of the earliest false worship of mankind, and shewing how they worshipped the splendid works of God's hands, the elements and celestial orbs of heaven, has this remarkable passage[z]:—"For by the greatness and beauty of the creatures proportionably the Maker of them is seen. But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find Him. For being conversant in His works they search Him diligently, and believe their sight: because the things are beautiful that are seen. Howbeit neither are they to be pardoned. For if they were able to know so much, that

[z] Chap. xiii. 5, &c.

they could aim at the world; how did they not sooner find out the Lord thereof?"

The reasoning is so similar to that of St. Paul, and so entirely both charitable and yet sound, that it would seem probable that the Apostle of the Gentiles quoted from this work, thereby rendering its authority unimpeachable.

The sun, the planets, the elements, are all alluded to frequently in Holy Writ, and we are taught to look to them for many a lesson. The sun "rejoicing as a giant to run its course;" "the Sun of Righteousness rising with healing in its wings;" "the Lord is a sun and a shield;" "wind and storm fulfilling His word;" and a thousand texts pointing in the same direction, lead us to see God through His works and His attributes; and the difference between true and false religion seems always to have been this—that the one saw things in a spiritual sense, and the thing signified through the sign, while the others took everything in a gross, corporeal, and material light.

Sun-worship was indeed the most subtle form of religion, because apparently the purest; and the worship of the celestial luminaries and of fire the simplest. And doubtless in Britain the worship of the sun—whom we find from the names still attaching to their places of worship, that they adored under the names of בעל, *Baal*, probably 'the mid-day sun;' אור, *Aur, Hur*, or *Ur* (in modern Celtic *Gwawr*), 'the morning sun;' עין, *Win*, 'the eye or fountain of day;' חתה, *Hete*, 'the scorching sun;' מות, *Muth*, 'the setting sun;' names by which it was also worshipped in the East—

retained for a longer period some of its primitive simplicity, less encumbered with the images and idols which Eastern idolaters had appended to its rites, yet still retaining an identity of feature with the sun and fire-worship of the Eastern world. We have the striking fact that in no instance have the slightest traces of images been found in the early British long-barrows; and there is every reason to suppose that the cruelties and atrocities attributed by some writers to the Druids were of comparatively late introduction, and a gradual innovation upon the once comparatively pure deism, or monotheism, of the aborigines—probably also much exaggerated by those who wrote about them, without sufficiently understanding what they wrote about.

"Soon after the Deluge, men having lost the knowledge of the true God, and natural reason prompting them to look out for and adore a deity, ('feeling for Him,' as St. Paul says, 'if haply they could find Him, though He be not far from every one of us,') they found nothing more worthy of their admiration, and consequently their adoration, than the sun; for observing the regularity of its motions, and the great benefits the world received from its light and heat, they could not conceive that those wonderful effects could be produced without its being animated and informed by some vast intelligence[a]." This was the opinion not only of the vulgar, but of their philosophers Cicero, Pythagoras, and Plato.

Macrobius, and many other learned men, (including Lord Herbert of Cherbury, whose research was pro-

[a] Broughton's Hist. of Religions.

found, however vague his religious opinions,) are of opinion that most of the pagan deities were only the sun, worshipped under different names and attributes; and a careful investigation of the subject, and reference to a vast number of classical authorities, brings me to the same conclusion. The only exception, perhaps, which I would make to this inference would be the moon—which, however, stood in a very equivocal position, some pagans holding it to be a female goddess, and wife of the sun, others calling it merely the female impersonation of the sun, others assigning to it neither sex; while those who held it to be a male, utterly ridiculed those who could be so absurd as for a moment to ascribe to it the feminine gender [b]. At Charan the moon was worshipped as a god, and not as a goddess. Spartian tells us that those persons who held the moon to be a goddess and not a god, were those whose wives were masters, or "wore the breeches," according to a modern expression; while those who held it to be a god, and not a goddess, were those who were masters in their own establishments, and not led away by the blandishments of the ladies.

Arnobius tells us that Baal, too, was of uncertain sex, and that his votaries, when they called upon him, invoked him thus: "Hear us, Baal, whether thou be a god or a goddess." Orpheus speaks of the divine counsel as of the epicene gender:—

Ἄρσην μὲν καὶ θῆλυς πολυωνύμε Μῆτι [c].

[b] The Germans still ascribe the male gender to the moon, calling it Der Mond, and singularly enough give the feminine gender to the sun, calling it Die Sonne.

[c] Hymn 31.

The sun under certain circumstances was feminine in India as well as Germany
Chips from a German Workshop
Max Müller. Vol II. p. 248.

The Moon (Granek) in Abiponian is Masculine while the Sun (Grahaulai) is feminine

"— Διος δ' εκ παντα τετυκται."
Ζευς αρρην γενετο, Ζευς δ' αμβροτος επλετο Νυμφη
"all things sprung from Jupiter"
"Jupiter was a male, Jupiter an immortal Bride"
Orpheus quoted by Aristotle De Mundo.

The moon is a male & the sun a female in the estimation of the Australian Savage
George Fletcher Moore
Advocate general for Western Australia
1842

In Mexico the earliest temples were

dedicated to the Sun. The moon they worshipped as his wife, & the Stars as his sisters. Virginia Hist. Antiq Vol 1. c. 25 quoted in Prescott Vol 1. p. 107. note.

Horace unites the sun and moon as one deity in his *Carmen Seculare*:—

> "O Phœbe sylvarumque potens Diana
> *Lucidum cœli decus.*"

Mr. Bryant, Mr. Faber, and Mr. Davies have undertaken to shew, with much plausibility, that the heathen worshipped the Patriarch Noah under the emblem of the solar divinity, and the ark as the moon.

There seems abundant reason to suppose that the commemoration of the Deluge entered largely into the mysteries of early worship, nor can its memorial be said to have entirely ceased in the Christian worship of the present day. Many instances in the course of this enquiry will occur, which to pass over unnoticed would be to omit a striking ingredient in the religion of the heathen world, which gives such remarkable testimony to the universality of that great cataclasm.

The principal and chief name under which the sun was worshipped was Baal, Bel, or Belus, the Lord *par excellence*, under His various attributes of power, heat, productiveness, and also of punishment and vengeance.

Thus we have,—

Baal Berith, בעל ברית, 'The Lord the purifier,' or as others, 'The Lord of the covenant[d].'

Baal Peor, בעל פעור, 'The Lord of the opening;' 'The Lord the distributor—the open hand.' "He openeth

[d] "Audiat hæc genitor, qui fœdera fulmine sancit."—*Virgil, Æn.* 12. Many heathen nations worshipped the Deity under a similar title. Dr. Gray, late Bishop of Bristol, (Connection of Sacred and Profane Literature, vol. i. p. 135,) shews that Jupiter is sometimes spoken of as a god of covenants, Ζεὺς ὅρκιος, or 'Jupiter Fœderator.'

His hand and filleth all things living with His plenteousness," was doubtless the attribute both in true and false worship.

Baal Zebub, בעל זבוב, 'The God of productiveness or health.' "זבוב," says Mr. Parkhurst, "seems to import His power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals, and men, and thereby continuing or restoring their health and vigour." The fly, perhaps from its seeming to generate spontaneously, was the emblem among the Ekronites of God's producing power; whence by some Baal Zebub is translated 'the god of flies.'

Baal Meon, בעל מצון, 'The Lord of habitations.'

Baal Zephon, בעל צפן, 'The Lord of mysteries,' or 'the mysterious God;' or, 'The Lord the observer—Providence;' 'The guardian God—Omniscience.'

Baal Gad, בעל גד, 'The Lord of troops or hosts;' also 'the destroyer;' *Baal Gad*, or *God*. Hence probably the Teutonic word *Gott*, and our 'God.'

It is curious to trace this root into some of its distant ramifications. גד, *Gad*, is to 'cut down or destroy,' in the Chaldæan language. As deities were of the epicene gender, we find Godo, or the British Ceres, deriving her etymon from hence. The corn was *cut down* under a certain condition of the moon, still retaining the name of the harvest moon. The Latin word *cædo*, 'to cut,' doubtless comes from this or from the Hebrew, קד, *Qued*, 'to cut.' Hence the British word *Coed** and *Qued*, signifying 'wood,' as in our Gloucestershire

* The groves of the British worship seem to have been not only groves of trees but assemblages of stones; cromlechs were called *Queds* or

Materia in Latin means timber see Caesar
but this from מוחר Matar to destroy. (whence matar Spanish)
Sylva too from συλϝαω to fell to cut down
שלה or זל to fell, destroy.
Timber derives through τέμενος from
תמר Timer or Tamer a timber tree
זמר Zimer To cut down
Timmer & Zimmer Teutonic.

The same idea prevails also in the Sanscrit
in which Dáru is a tree and Dári means
cutting.
Silva in the same way from συλϝαω to cut down
and ξυλον quasi ξυλϝον. wood and
ζωήλη a chipping-axe. ξύω to cut
saw. scraps
The same idea also prevails in Sanscrit
Katna means to cut Katu a cutter and Kath
corresponding with Coed in Welsh means wood

names of Coedswald (Cotteswold) and Quedgley, i.e. a woody place. Our own word 'wood' is synonymous, the *c*, the *q*, and the *w* being interchangeable, as we observe in ancient Scottish writings, where the words 'what,' 'which,' and 'where' are spelt 'qhuat,' 'quilk,' and 'qhuere,' and still so pronounced. It is interesting to remark that 'wood' in most languages means 'cuttable material, that which may be cut.' *Coed*, קד, 'wood,' conveys the same notion as 'sylva *cædua*' in Latin, and probably the word 'coat' from the same etymon, as *cut out* of cloth or other material. *Cut* has doubtless this etymon.

Taillis (French) and our old word 'tallage' from *tailler*, 'to cut.' (Qy. טלל, 'to lay in ruins, to lay in heaps.')

Coppice, from κοπτειν (Gr.), *couper* (French), and נקפ, 'to cut round.'

Bush, *Bosquet* and *Bois* (French), *Bosco* (Ital.), *Bosque* (Span.), *Bosch* (Dutch), *Busch* (Germ.), from Syriac בזק, *Bosq*, 'to strew,' 'to break down,' 'to fell.'

So also 'grove' seems to come from גרד, *Gra*, 'to cut asunder, to cut down with a saw, to fell, to grub up;' hence also 'grave,' 'graven image,' (*graben*, German).

The Britons worshipped both the sun and the moon under various names, expressive of their different attributes or qualities, especially those of light and heat, as most beneficial to the human race.

Commencing in Assyria and the adjacent parts of

Coits. Thus we find *Kets Koity* in Kent, *Lan yon quoit* and *Chun quoit* in Cornwall, &c. Possibly, however, this name may have arisen from their having been originally erected in groves. The grove which King Josiah brought out from the house of the Lord without Jerusalem, and burned at the brook Kidron, and stamped to powder, as recorded 2 Kings xxiii. 6, was evidently an imitation or representation of a grove in stone, wood, or metal.

the East, Baal or sun-worship spread through Canaan, Phœnicia, and Carthage, to Britain[f]. The persons to whom were committed the conduct of this religious worship in Gaul and Britain were certain priests and priestesses, called Druids and Druidesses. These persons had great influence both in the State and in the religious services. The way in which they carried on their rites need not be here repeated; it is abundantly recorded both by prose and poetical writers, Pliny, Lucan, and others. Their modes of sacrifice may be judged of by the still remaining monuments of their religion, which are receiving daily illustration from the pens and pencils of those who have made most minute examinations of their contents, and find them to bear testimony in a remarkable manner to traditions which but for the discoveries made of late years had wellnigh passed into the region of fable.

While, however, the Britons worshipped the sun and the moon, it may be questionable whether it were not originally as emblems only of divinity itself, although it afterwards passed into the most utter materialism. Amid all the confusion introduced by this practice, the Unity of the Godhead was the grand principle and foundation of all, and was so recognised by the wisest

[f] The *Bel-tien* or *Bel-tan* continued at May Hill, at Pauntley, and other places in Gloucestershire, until within the last sixty years. See an interesting account of it in Rudge's "History of Gloucestershire," vol. ii. p. 386; also in Mary Roberts' "Manners and Customs of the Ancient Britons," in the "Church of England Magazine;" and Brand's "Popular Antiquities," vol. i. p. 189. There are remnants of it in many parts of Ireland, Scotland, and Brittany. The first day of May was the great annual festival in honour of Belinus, or the Sun.

Diogenes Laertius says that the Druids were called σεμνοθέους or the respecters of the gods which singularly falls in with what J. Cæsar says of them.

and best among them. Max Müller[g] says, "Most of the Greek, the Roman, the Indian, and the heathen gods are nothing but poetical names which were gradually allowed to assume a divine personality never contemplated by the original inventors. Eos was the name of the dawn before she became a goddess, the wife of Tithonus, or the dying day." So I would add that אור, *Aur*, or *Hur*, and לילה, *Lille*, were the names of day and night, or light and darkness, as we read in Genesis i. 5, before the Chaldæans had exalted them to the position of gods, or the Druidical Britons had adopted them into their worship[h].

We have abundant classical authority for the inference that the Unity of the Godhead underlay all heathen worship, and at any rate was recognised by all the most educated among them. One of the Greek poets says—

"Πλοῦτων, Περσεφόνη, Δημήτηρ, Κύπρις, Ἔρωτες,
Τρίτωνες, Νηρεὺς, Τηθὺς, καὶ Κυανοκαίτης,
Ἑρμῆς τ', Ἥφαιστος τὲ Κλυτὸς, Πὰν, Ζεὺς τὲ καὶ Ἥρη,
Ἄρτεμις, ἠδ' ἑκάεργος Ἀπόλλων ΕΙΣ ΘΕΟΣ ΕΣΤΙΝ."

"Pluto, Proserpine, Ceres, Venus, Cupids,
Tritons, Nereus, Tethys, and the dark-haired Neptune,
Mercury also, and the renowned Vulcan, Pan, Jupiter, and Juno,
Diana and the far-piercing Apollo IS ONE GOD."

So Orpheus:—

"Εἷς δ' ἐστ' αὐτογενὴς ἐὸς ἔκγονα πάντα τέτυκται."

"One he is, self-produced, and from him are all created things."

[g] Science of Language, p. 11.

[h] See Appendix I., on "Names of Places in Britain" under אור and לילה.

And again:—

"Ζεὺς πρῶτος γενετο, Ζεὺς ὕστατος ἀρχικέραυνος
Ζεὺς κεφαλή, Ζεὺς μέσσα, Δίος δ' ἐκ παντα τέτυκται.
Ἕν κράτος, εἷς Δαίμων γένετο μέγας αρχος απαντων."

"Jupiter was the first, Jupiter the last chief-thunderer;
Jupiter the head, Jupiter the middle, the god from whom all things are created."

One power, one God, was the great principle of all things. In short, Jupiter was everything; and Jupiter was the sun. There is abundance of classical and heathen authority for the conclusion that every deity in the heathen Pantheon was only a representative of the sun under some one or other of its aspects or attributes.

We need not be surprised that so many titles are given to one and the same god in heathen mythology, when various names are given to the Lord, the true God, in Scripture. Might not any one ignorant of these things say that the Jews worshipped a plurality of gods, when they hear of Jehovah, Jah, I Am, Al, Eloah, Elohim, Adonai, Shadai, Jehovah Sabbaoth, Elion, Tsidkenu. So we speak of God as the Lord, the Almighty, the Deity, the Eternal, the Creator, Providence; and we say God is love, God is light, God is a shield, the Lord is a refuge, &c., &c. Revelation has taught us to look through these things to the one great universal power, and even in the power of a divine Trinity to worship the Unity. It required a revelation from above to teach us that "There are differences of administrations, but the same Lord, and diversities of operations, but it is the same God who worketh all in all[1]."

[1] 1 Cor. xii. 5, 6.

The *Divine Dynasty* is perhaps the nearest expression of the original conception. M. Grebant, in his remarkable study of a hymn of Ammon, in the museum at Boulag, endeavours to prove that the gods of the Egyptian pantheon are only the manifestations (*personæ*) of one Divine Being. The whole Divinity is the *Paout Nouterou*, or Divine Substance, determined by the sign for *bread*, denoting *essence*, from *Pa*, *to be*.[‡]

If ever the worship of Ptah was at any period the worship of the Creator, such cannot have continued to be the case after the reign of Cæachos in the IInd Dynasty of the Old Empire, when Apis was appointed to be his visible representative. Thus "they changed their glory into the similitude of an ox that eateth grass," and the Israelites in their revolt against Jehovah, when "they made a calf in Horeb and worshipped the golden image" (Ps. cvi.), but followed the example set them by these early idolaters.

Apuleius says [k]—

"Primus cunctorum est et Jupiter ultimus idem
Jupiter et caput et medium est: sunt ex Jove cuncta
Jupiter est terræ basis, et stellantis Olympi,
Jupiter et Mas est, estque idem Nympha perennis
Spiritus est cunctis, validusque est Jupiter *ignis*,
Jupiter est pelagi radix: est *luna*que *sol*que."

and Porphyry (apud Euseb.), than whom there could not be a better authority on such matters—for whether he were originally a Christian, and subsequently a heathen, as some suppose, or whether a heathen first, and afterwards a Christian, yet a most rabid heathen he was, as we know from his works written against Christianity—says, that "Vesta, Rhea, Ceres, Themis, Priapus, Proserpine, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were *all one and the same thing*."

The Britons, in this respect, seem to have held views in common with the rest of the heathen world. And while there are some who would object against them all kinds of atrocities and the most degraded superstitions, there are those who are ready to claim for them, and not without a good show of reason, a purer worship than has been generally conceded to them. We have the unbiassed authority of Cæsar and Pliny, as well as others, that they were a highly religious people. Cæsar remarks that the whole nation was "dedita religionibus;" and both of these writers agree that the immortality of the soul was at the root of their religious tenets. The claim which Cæsar says the Britons made to be the offspring of Dis—seeing that, according to the ideas just now alluded to, Dis and Jupiter, i.e. the

[k] *De Mundo*, lib. i.

supreme God, were all one—is precisely the same as that of the Grecian poet Aratus,—

"τοῦ γὰρ καὶ γένος ἐσμέν,"

"For we are also his offspring[l],"—

so beautifully illustrated by St. Paul. But Aratus uses precisely the terms which Cæsar attributes to the Britons as the groundwork of their religion. He begins his *Phænomena* with this remarkable expression:—

"Ἐκ Διὸς ἀρχωμεθα."

To their notions on the subject of the immortality of the soul we may doubtless trace their human sacrifices. And there seems little question that a vicarious sacrifice, originating in the command of God to Abraham to offer up Isaac, and dimly understood, or its incomplete performance in the acceptance of the will for the deed being overlooked, was at the root of these ceremonies.

It is also to be presumed that they kept sacred one day in seven, since that was the observance of all sun-worshippers, Clemens Alexandrinus (in his *Stromata*) being our authority, and he quoting from Hesiod[m], Homer[n], and Callimachus. Hence the name of Sunday, retained by Celtic and Teutonic nations only as the name of our Lord's day—a name which some would repudiate as heathenish, and unworthy of our Christian obligations. May not its retention rather recal to us,

1. The fact of our escape as Christians from the errors of the heathen?

[l] Acts xvii. 28.

[m] Ἑβδομάτη δ' αὖθις λαμπρὸν φάος Ἠελιοιο.—*Hesiod.*

[n] Ἑβδομάτη δ' ἦπειτα κατήλυθεν ἱερὸν ἦμαρ.—*Homer.*

The Revd G. Rawlinson in his five Great Monarchies vol 1. p. 145 shews that there are good grounds for supposing that Anu the Chief of the Chaldean gods was, also called Dis who was the patron of Erech or Ὀρέχ. thus singularly confirming the connection between the British Kelts & the Chaldees both in the worship of Dis & the connection between Erech and Erewich as York & also Burwick were [illegible]

Josephus contr. Apion l. ii. says "there is no city Greek or Barbarian in which the custom of resting on the seventh day is not observed

It is worthy of remark that the Irish Gaelic word Draoi name for a Magus or Magician is Draoi and Magic Draoidheacht

2. Does it not set us a praiseworthy example? For if heathen, who know not the Lord as we know Him, or ought to know Him, set apart one day in seven as the result of a traditional command for worshipping God, how much more are we bound to its observance who profess a clearer knowledge of God's will.

3. It puts nominal Christians to the blush that they should be worse than the heathen, and that our Sunday, instead of being a day of remembrance for the blessings vouchsafed by Him whom we figuratively worship as the "Sun of righteousness arising with healing in His wings," should be a day of darkness, spent in folly, dissipation, and sin.

Whatever errors may have gradually crept into the worship of the Britons, there are good grounds for believing that the Druids were a wise, thoughtful, and religious race. Diogenes Laertius compares them in point of learning and philosophy with the Chaldæans of Assyria, the Magi of Persia, and the Parsees of India; those undoubtedly who were the most thoughtful and most civilized among the heathen, those Magi who were thought worthy to be conducted to the Saviour's cradle, and were the most enlightened and moral amongst people who were unblest with the knowledge of revealed religion. Ammianus Marcellinus[o] contrasts them with the Pythagoreans—a testimony which is not only honourable in itself, but is entirely in accordance with the evidence of the well-abused Welch Triads. Pliny seems to make it a question whether the Britons learnt their religion from the Persians or the

[o] Lib. xiii. c. 9.

Persians from them, which must be taken for a high compliment, considering that the Persians were held to be the wisest among the heathens; and those who have the opportunity of referring to the tenets of Zoroaster, Pythagoras, Plato, and the founder of the Parsee religion, will find that the views of the early Druids will compare favourably with the best of them; nor will there probably be found any greater differences between them than would be found now among Christians of different denominations. Heathen undoubtedly we must still call them, but were the earliest Druids idolaters? Can those with truth be called idolaters among whom there were no idols? and I cannot help repeating the remarkable circumstance, that while statues of gods and goddesses prevail throughout the heathen sites of Egyptian, Greek, Roman, Hindoo, Chinese, Mexican, and other idolatrous nations, not a vestige of an idol or image has ever been found, that I have heard of, in a British long-barrow[P]. The learned Selden has this remarkable passage: "Although you may truly say with Origen that before our Saviour's time Britain acknowledged not one true God, *yet it came as near to what they should have done, or rather nearer* than most of others, either Greek or Roman, as by notions in Cæsar, Strabo, Lucan, and the like, discoursing of them, you may be satisfied; for although Apollo, Mars, and

[P] The cromlechs of these tumuli are almost invariably placed to the east, according to the usual method of sun-worshippers,—

"Illi ad surgentem conversi lumina solem;"

and I should be inclined to ascribe a later origin to those tumuli which do not follow this course.

Mercury were worshipped among the vulgar Gauls, yet it appears that *the Druids' invocation was to one* all-healing, all-saving power." Can we be surprised that they so readily embraced the Gospel of Christ?

I cannot help suspecting, too, that the sacrifices of the Britons have been much misunderstood and misrepresented by two parties: first by those who have described them without a sufficient understanding of their nature and motive; secondly, by those who have misunderstood the descriptions given by partial and imperfectly informed writers.

Cæsar tells us that belief in the immortality of the soul was the groundwork of all their virtue; it took from them the fear of death, and inspired them with motives of courage. He also tells us that it was a tenet of theirs that "whosoever shed man's blood, by man should his blood be shed:" he almost quotes the words of Scripture itself, "quod pro vita hominis, nisi hominis vita reddatur, non posse aliter Deorum immortalium numen placari[q]." A remnant of true religion which Cæsar would hardly have remarked upon, had it not been that it had evidently fallen into oblivion among the Romans, and was something worthy of remark.

Cæsar also tells us, that those who were offered in sacrifice were those who were taken in the commission of some crime, theft, robbery, or some other grievous delinquency ("in furto, aut in latrocinio, aut aliquâ noxâ comprehensi"), so that these sacrifices (if sacrifices they were) partook as much of a penal as a religious cha-

[q] Cæsar de Bell. Gall., lib. vi. c. 13; Pomponius Mela, lib. iii. c. 11.

racter. Now what if one of the Annamite or Japanese ambassadors who have lately visited this country had witnessed the recent executions at Liverpool, three or four bodies at a time hanging from the gallows—without going into the question of the desirableness of capital punishments—I ask, what description would they give on their return to their own country of our religious rites? No doubt these executions would be put down to the score of human sacrifices. If capital punishment is to be carried out, and I am far from saying that it is not, what difference does it make, except as to feelings of modern refinement and sentiment, whether it be by the rope, the axe, the guillotine, or by the flame? Can we who but a few centuries ago burnt a Hooper, a Cranmer, a Ridley and a Latimer, holy Christians, and thousands of martyrs at the stake on account of their religion; can we, who had the Indian mutineers shot from the cannon's mouth, find fault that the Britons placed great criminals in wicker baskets and burnt them? Neither could the Romans with any justice cast the stone of condemnation at the human sacrifices of the Britons, when Pliny[r] tells us that it was not until the year of Rome 657, or 97 B.C., Cornelius Lentulus and Licinius Crassus being consuls, an act was passed by the Roman senate that the custom of human sacrifices should be abolished.

And then with regard to eating the human sacrifices, so universally did the custom prevail in heathen countries, that while it must be perfectly evident that such a state of things cannot be defended, yet it is

[r] Hist. Nat., lib. xxx. §§ 3, 4.

Whatever Suetonius or Julius Cæsar may say
of the human sacrifices made by the
Britons Diodorus Siculus affirms that they
were very rare & only on very extraordinary
occasions

some excuse for these people, when we find how frequently in days of clearer light the literal and the figurative have been confounded, and that the command of our Lord, "Take eat, this is My Body," and "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," is still taken by a vast number of persons in a literal and not a spiritual sense. Before, therefore, we condemn these people, we must understand the why and the wherefore, the motives and the object; and walking, as we trust, under a purer light, while we pity and avoid, we must be cautious how we too rigorously condemn. They seem to have had a traditional idea of a vicarious sacrifice, and that "without shedding of blood there is no remission." However much the Britons may have corrupted and materialized the tradition, they appear to have understood the matter much better than modern Deists, and the Druids may rise up in the judgment and condemn many a modern Sophist who errs with the light shining around him.

It was doubtless this earnest-mindedness and zeal in religion which made the Dobuni (Gloucestershire Britons) to accept so readily the Gospel of Christ when preached to them by the Apostles, and to enrol themselves among the true worshippers of God and of a crucified Redeemer, the traditional expectation of whom in their ignorance they had kept alive in the human sacrifices offered by their priests. The "zeal" of a Paul "persecuting the Church" rendered him a "chosen vessel" for "the furtherance of the Gospel." So the Druids, once converted, doubtless be-

came as zealous Christians as they had been previously fervent worshippers of "the host of heaven."

My previous suggestions on the subject of our early Christianity, in my little works called "The Romans in Gloucestershire" and "Claudia and Pudens," have just received a most unexpected and satisfactory confirmation, in the discovery of a Roman or Romano-British villa in the parish of Chedworth, on the property of the Earl of Eldon, beneath the foundation-stones of which I have myself found the Christian monogram twice repeated, besides the occurrence of other crosses[a].

The position in which these crosses were found opens a most interesting question, to my mind quite confirmatory of our early Christian traditions, and a proof that the builder of this villa was a Christian. It was the custom of people of different nations to place some symbol of their faith upon the foundation-stone of their buildings: we find the sphinx and scarabæus upon Egyptian foundations, and coin-stones. The sacred name of Jehovah appeared on Jewish buildings. It explains that passage of St. Paul, "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that

[a] A third instance of the monogram has been discovered at this villa on a metal stamp, less definite however, and would perhaps have escaped notice but for the very clearly expressed specimens above.

nameth the Name of Christ depart from iniquity[t]." Grotius on this passage, in *Crit. Sacr.*, speaking of the θεμέλιος, 'foundation-stone,' says, "Sicut qui palatia struunt, solent firma subjicere fundamenta;" "ἔχων την σφραγῖδα ταύτην, solebant enim fundamentorum lapidibus sententiæ quædam inscribi boni ominis causâ. Vide simile quid Zac. iii. 9, iv. 10, et ibi dicta, Σφραγὶς hic est quod lapidi inscribitur sicut alibi id quod sculpitur in annulo: id signum vocant Latini."

St. Chrysostom, A.D. 350[u], avers that "even the British Isles, lying without the sea, and situated in the ocean itself, have felt the power of the Word, for even there churches and altars have been erected."

It is not a little remarkable that within a short distance of this villa, a few years ago, a bath was discovered of Roman or Romano-British construction, all the bricks of which it was built having inscribed on them the word ARVIRI. It would be very interesting could we connect this villa and its appendages with the British king Arvirigus or Arviragus[v]; of whom the tradition given by our Chroniclers is, that he was a Christian, one of the first British princes to yield to the Roman arms, that he became friendly with the Romans, was permitted to retain his dominions as a tributary king, espoused the daughter of the Em-

[t] 2 Tim. ii. 19.

[u] *De Incomprehensibile Dei Natura*, lib. ii.

[v] On the coins attributed by Gough and others to this king appears nearly the same legend, ARVI. Mr. Beale Poste ("Britannic Researches") questions the genuineness of these coins: upon the same principle the legends on these bricks might be disputed. Is it not rather an undesigned coincidence tending to confirm both?

many bricks having the same letters have been dug up at Cirencester and are now in the Museum there. Cirencester was in the kingdom of the Dobuni.

peror Claudius, travelled to Rome, spent some time in that city, returned to Britain, died in Gloucestershire, and was buried at Gloucester. There would be nothing inconsistent in this having been the residence of this prince. The quaint old Chronicler, John Harding, who professes to quote from MSS. no longer extant, assigns a coat of arms[x] or standard in which this Christian monogram appears:—

"Joseph converted this King Arvigarus
By his prechyng to know ye lawe deuine,
And baptized hym as writē hath Neninus,
The Chronicler in Britain tongue full fyne,
And to Christe lawe made hym enclyne,
And gaue hym then a shelde of sylver white,
A cross end long and overthwart full perfect.
These armes were used through all Brytain
For a common signe, eche māne to know his naciō.
(And thus this armes by Joseph's creacion)
Full long afore Sainct George was generate,
Were (worshipt here) of mykell elder date."

It is certain that the cross of St. George has been the standard of England time out of mind, ✠ and if, as the worthy chronicler says, "of mykell elder date" than St. George, we may query whether not also of

[x] To our notions the idea may seem absurd that Joseph should give to Arviragus a coat of arms. But it is well known to the student of history that emblems and devices are of the greatest antiquity. Each Jewish tribe had its distinguishing device on its standard, as we read in Numbers ii. 2, 17, &c.

The Greek and Trojan warriors had their devices, and so had the Romans. Constantine undoubtedly adopted the cross on his standard, or *labarum*, as it was called, and therefore whether the device given to Arviragus be called an emblem, or a standard, or coat of arms, the fact is the same, let the name be what it will.

elder date than Constantine, to whom some have attributed its origin.

Arviragus appears, from a passage in Juvenal, to have lived down to the reign of Domitian, which is perfectly consistent with the traditions of our chroniclers. I have elsewhere questioned the possibility of Arviragus and Lucius (about whose epoch and existence there has been so much dispute) being identical. There seems to me ample room in history for both of these sovereigns, and they are both alluded to by independent authorities. We have, however, as is not unnatural, seeing that the British kings, as elsewhere stated in this work, took their names from the objects of their religious worship, a synonymous etymon for the names of both sovereigns. אור, *Ar*, and ארוואר, *Arvar*, the repetition of the same idea, 'light,' is identical with Lucius, who is called in the British language *Lever Maur*, the 'great light.' These suggestions may be merely fanciful, but there seems room for further investigation, and should one of Chrysostom's churches appear among our ruins, it will be hailed by antiquaries and historians as a great triumph of the spade and pick-axe. Up to this point, July 9, 1864, no heathen emblems whatever have been discovered at this villa. Until very recently, the Christian monogram on the pavement at Frampton in Dorsetshire[y] had been the

[y] Mr. Thomas Wright ("The Celt, Roman, and Saxon") has very much questioned the importance of the Frampton monogram; the more frequent discovery of instances will probably ere long dispel all doubt on the subject. The intermixture of the Christian emblem at Frampton with heathen emblems has given rise to much speculation; but it strikes

only specimen, leading almost to the impression that it was employed merely as an ornament, or of accidental adoption. Two stamps, however, have been lately discovered in the Thames, figured in the Proceedings of the Society of Antiquaries[z], and described by Mr. Franks, Director. One also was found on a silver cup, at Corbridge in Northumberland. But nothing so important and convincing as the form and position of the present discoveries—the one specimen being precisely like those on the coins of Magnentius and Decentius, the other like those found in the catacombs at Rome.

The extreme rarity of the discovery of the Christian emblem on Roman and Romano-British remains in England, I attribute not so much to the fact of its positive rarity, but to the fact that it has been overlooked by many discoverers, unknown to or misunderstood by others, and that many instances of it have been thrown away in ignorance of its value as a testimony to the historical truth of our early British and Roman Christianity.

The Druids before the coming of Christ adored the form of a cross, and they always preferred those oaks whose branches exhibited representations of that form; nay, in many heathen nations the form of the cross was recognised as symbolic of the second power of the supreme God. Justin says that Plato in his *Timæus*

me as not improbable, that when a Roman general married a British Christian lady, he may have indulged her by the admission of the emblems of her faith without renouncing his own. The mother of Constantine was a British lady; Maximus, too, married a Briton: nor were examples of these intermarriages uncommon.

[z] Vol. ii. No. iv.

Cinerary crocks have been found at Kings down & Badbury in Dorsetshire ~~[illegible]~~ and at Woodyates. these are figured in Archaeologia Vol 43 p 286. see by Dr. Thurnham having the cross most distinctly marked on the bottoms - Dr Thurnham remarks that Monsieur de Mortillet indentifies them "surely on insufficient grounds with what we may name the ida chi symbol ✱ or earliest form of the Christian monogram." Dr. Thurnham must surely have forgotten or overlooked the unmistakeable monogram on the Roman pavement at Frampton in the same county. The crocks doubtless were the manufacture of the same people who constructed that pavement.

It is evident from Gen xxxviii. 8 that the custom of marrying the deceased wife of a relation by the nearest male kin was far more ancient than the Mosaic law; and from this ancient custom, the Athenians appear to have had that remarkable law, that no heiress must marry out of her own kindred, but shall resign herself up & her fortunes to her nearest relation, and by the same law, the nearest relation was obliged to marry her.

Olearius tells us that the same custom permits among the Circassians. The Tartars, Druses & Arabs have the same rule also. The Mahometans kept with the latter not compulsory. see Parkhurst. Heb. Lex. p 254

Lex est, ut orbæ, qui sint genere proximi
Eis nubant: et illos ducere eadem hæc lex jubet.

Terence Phormio. Act I sc. 2 line 76. b

The Indians of N. America think it a duty to marry the widow of a relation who is left childless.

reports that the Son of God was expressed upon the universe in the form of a cross. The more ready, then, were the Druids, whose minds were already open to this impression, to receive the faith of a crucified Redeemer. This will account for the early spread of Christianity among that intelligent race. The Druidical cross seems to have been a perfectly simple cross. It was not until after the appearance of the Crucified One that this emblem was surmounted by the *P* (*Rho*), the second letter of the sacred Name.

Again, there is some reason for supposing that much error has arisen from misunderstanding on the subject of the supposed promiscuous marriages of the Britons. It is much more probable that the custom prevailed among them which was recognised among the Jews and some other Oriental nations, and was a remnant of their Eastern traditions, viz. that if a man died leaving no issue, the brother or other near relation, as in the case of Boaz and Ruth, and that described in our Lord's parable, should marry the widow.

That this was actually the state of things among the Celts we learn from Procopius[a], "Let Radiger my son hereafter marry his step-mother, *as our national usage permits.*"

And as to the moral character of the Britons, let Diodorus Siculus speak: "They are simple in their manners, and far removed from the cunning and wickedness of men of the present day; their modes of living are frugal, and greatly differing from the luxury attendant upon riches."

[a] Lib. iv. c. 20.

Diogenes Laertius (A.D. 180) also bears testimony to their principles, which were "To worship the gods, to commit no disgraceful act, and to cultivate manliness:"

"Σέβειν θεοὺς, μηδὲν κακὸν δρᾶν, καὶ ἀνδρεῖαν ἀσχεῖν:"

as complete a British triad as Taliesin would have uttered.

By *ἀνδρεῖαν* I conceive was meant manliness—not only courage, but everything connected with man in its better sense, as,

"Homo sum humani nil a me alienum puto,"

which seems to have been their motto, including charity, generosity, gentility, high-mindedness. What a noble testimony to the virtues and honour of our ancestors, and also what an undesigned testimony to the traditional truth of the British Triads!

Do we require contemporary evidence? This author was living in the time of the Druids, and I suspect knew more of them than the writer of the article on that subject in the "Edinburgh Review" in 1863.

The British laws seem invariably to have been delivered in triplets; whether with any mystical view of Trinity in Unity is a question for the enquirer. And here I cannot help noticing, in passing, another recent attempt to shake the interest and faith of the public, and to add to the scepticism of the age, with regard to this portion of our British history.

A writer in the "Edinburgh Review," July, 1863, p. 59, has taken great pains, in an ingenious and well-written article, worthy of a better theme, to upset the history of the Druids and Bards. He says, amid a good

deal of smart sarcastic writing, that "Sir Richard Hoare, after a laborious analysis, has classified these monuments (the ancient British tumuli) as the long-barrow, the bowl-barrow, the conoid-barrow, the Druid-barrow, the encircled-barrow, the enclosed-barrow, &c., but all this fine classification becomes lost if the geologists have their way, and make out the barrows to be diluvial formations left by the lakes and other waters; nor have the geologists been frightened by the discovery of human remains within these earthen mounds. They hold that this only shews a disposition to bury under conspicuous objects, whether natural or artificial, as an arrangement more economical than the erection of fresh monuments."

It is quite evident that the writer of this article could never have seen a Cotteswold barrow opened; their local position and mode of construction arguing the utter impossibility of their having been diluvial deposits, and the positive certainty of their having been the work of human hands, erected with great care and skill [b], evidencing such a knowledge of mechanics as

[b] Mr. Thomas Wright ("The Celt, the Roman, and the Saxon," note, p. 50) says in reference to Sir R. Colt-Hoare's classification of barrows, "No doubt barrows with the forms indicated by those names are found, but it is most probable that they frequently owe them to accidental circumstances, among which we must not omit the caprice of the makers."

I regret to dissent from so distinguished and voluminous an archæological writer, but I suspect that the different forms of the barrows indicate the burial-places of different British tribes, and that the tribe which built the long-barrows would on no account have built a round one, and *vice versa*. An evident plan pervades the formation of every long-barrow I have seen opened; and one system, though not invariably

confirms all the traditions of the Britons having been a scientific and ingenious people. The writer discredits altogether the existence of the Bards, and Druids, and Druidesses; but unless he could shew that the authors who mention these historic characters, and describe them minutely as to their tenets, their customs, and their dress, some of them incidentally, others more fully, and most of them contemporaneous writers, were in a conspiracy to deceive the world into a belief in the existence of historic personages who in fact never had any existence at all, we cannot do otherwise than give to their testimony that amount of credit which we do to historians in general. Only imagine such a list of authors as the following,—Julius Cæsar, Strabo, Pomponius Mela, Diodorus Siculus, Diogenes Laertius, Pliny, Cicero (who states that he had a personal acquaintance with Divitiacus, an Hæduan Druid), Tacitus, Suetonius, Vopiscus, Lucan, Appian, Sotion, Ausonius (himself a Druid, "Baiocensis stirpe Druidum satus"), Ammianus Marcellinus, Chrysostom, and Clemens Alexandrinus, (the two last grave Fathers of the Christian Church), seventeen authors, all in league to cheat posterity into a belief in the existence of Druids and their religion, which according to this writer in 1863 never had an existence at all! The same writer, with a Colensoan lance, runs a tilt also at the credibility of

or servilely copied, pervades them all. Dr. Thurnam discovers by the crania of the skeletons found in these barrows that they belonged to totally different tribes; and if I understand him right he says that the dolicho-cephalic, or long skulls, are invariably found in the long-barrows, while the brachy-cephalic or round skulls are found in the round-barrows —a theory both curious and important if borne out.

Cæsar's statement on the subject of the religion of the Britons, from an imaginary inaccuracy which he professes to have discovered in Cæsar's description of certain animals which he reports to have existed in the Hercynian forest, the account which he gives of these beasts seeming too preposterous, to this writer's notions, to be true. But whatever were Cæsar's qualifications as a general or an historian, it is almost too much to expect that he should have been an accurate naturalist any more than Moses, whose knowledge of natural history has received such unmerciful attacks from Bishop Colenso. No doubt each of them gave such descriptions of the animals as struck them at the time, and such descriptions as would be popularly understood, without the slightest attempt at a scientific delineation; and unless the writer of the article in the "Edinburgh Review" is prepared to say that none of the animals are now extinct which existed in Cæsar's time, his argument will not bear the light. Cæsar's description of these animals may have been very loose and exaggerated, yet not less true in principle. It is no part of my design to defend the accuracy of Cæsar's writings, but I am inclined to give him credit for reporting as faithfully as falls to the lot of travellers what he saw himself or derived from the information of others; nor should I think it right to make any remarks upon the article in question except for two reasons:—

1st. The growing tendency among a certain class of writers to rob history of many of its incidents and traditions which make it so interesting and entertaining, and to encourage an undesirable scepticism among en-

quirers. They would rob us of Whittington and his cat, whom I hope I have succeeded in rescuing for the benefit of my younger friends[c]; they would rob us of William Tell; we are to have no more Æsop's fables. The story of the Roman capitol being saved by the cackling of the geese is no longer to be believed, though its tradition is confirmed by a very ancient bronze, still preserved at Rome. We are to be deprived of the incident of Romulus and Remus being suckled by a wolf; and truly the story would seem very strange and incredible, had we not several well-authenticated cases of a similar character[d]. The wolf-children of India

[c] "Model Merchant of the Middle Ages, exemplified in the story of Whittington and his Cat." By the Rev. Samuel Lysons. Hamilton, Adams, and Co., London, 1860.

[d] The accompanying letter to the author from an officer of the 23rd Regiment Royal Welsh Fusiliers, lately serving in India, may serve to illustrate this tradition:—

"When in Calcutta on leave in 1860, a young girl was pointed out to me, who had recently been found in the north of Oude, in the jungle, who had been suckled by a wolf, having been carried away by one of these daring animals in her infancy. She was, when caught, about as near as people could judge, from three to four years old, and would chiefly crawl upon her knees and hands, uttering sounds resembling something between the low growl of a wolf and the extraordinary noise made by a dumb person when angry or excited. These children, I am told by the natives of Oude, are frequently found from time to time, and are called Jungale Admers, or wild men of the Jungle; and I myself remember in camp at Nawabgunge, an old grizzly wolf, who carried away a *syce's* (or groom's) child one night, upon which the whole camp turned out in pursuit and recaptured it, uninjured; but such is the carelessness or fatalism of these people, that the child was left quite as much exposed the following day, and was again carried off and never heard of again. But to return to the girl I have myself seen. I may mention that I did not again set eyes upon her until two years after, on my coming through Calcutta home to England. I then saw her at the

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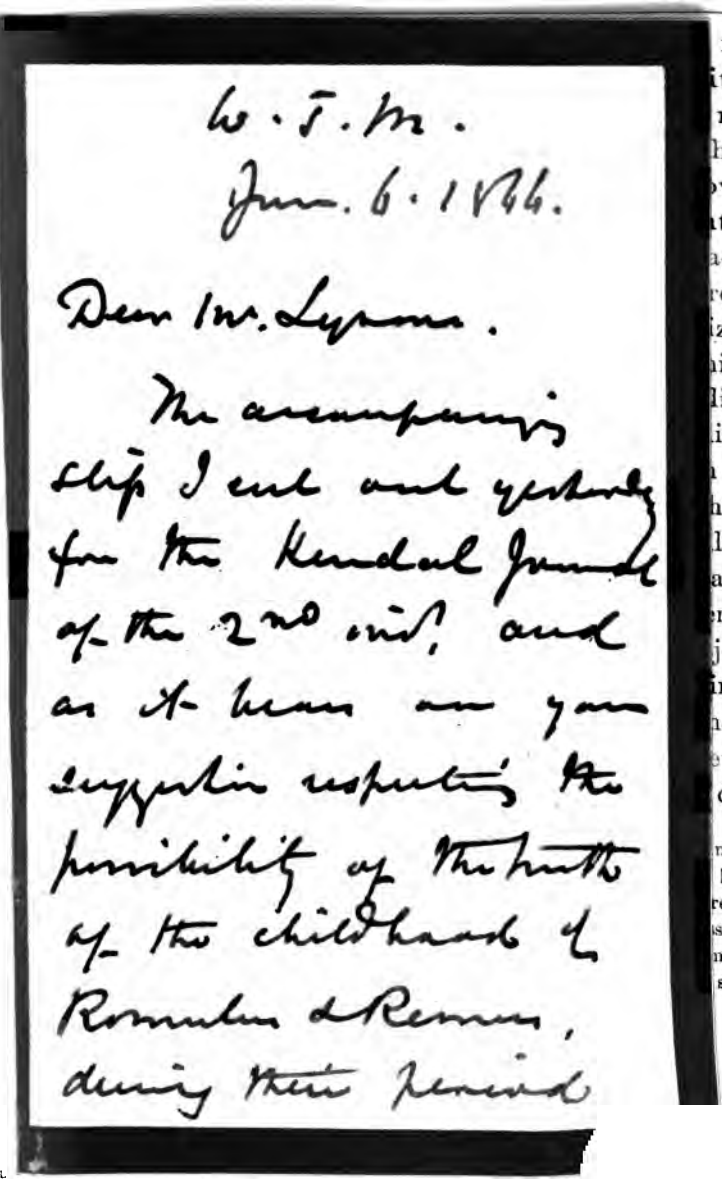
A VALUABLE COCKATOO.

The *Bendigo Independent* says that a cockatoo, owned by a man named Kilby, a warder in the Sandhurst Hospital, talked to some purpose at a late hour on Sunday night. On that evening Kilby was on duty at the hospital, and his family, of which "Cocky" must be considered a part, retired to rest at an early hour. About twelve o'clock Mrs. Kilby was aroused from her slumbers by the cockatoo screaming out "Mother, look here! Mother, look here!" This is a favourite expression of the bird's, but Mrs. Kilby thought there was something the matter, and sent her daughter into the adjoining room to see. It was then discovered that the end of the dwelling was in flames, but the timely application of a few buckets of water stayed the progress of the fire. It is thought that the fire was the wilful and malicious act of some fire-raiser; but be that as it may, there is no doubt the fire was prevented by the watchfulness and loquacity of the cockatoo.

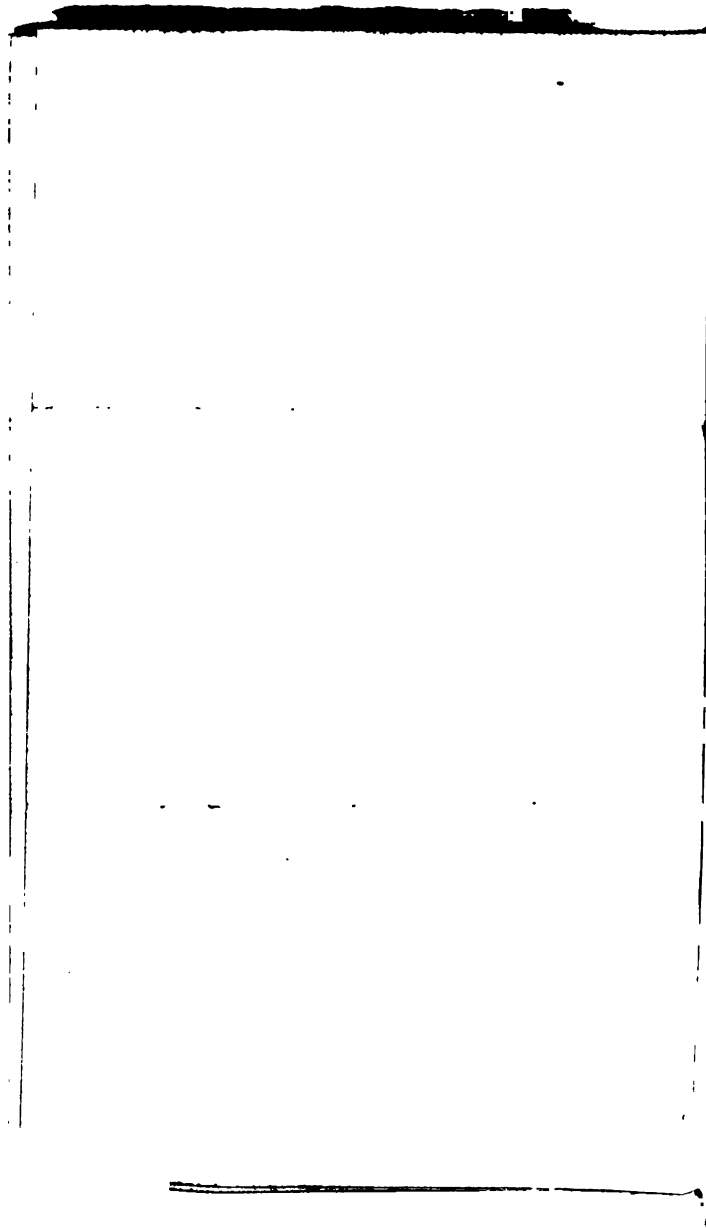
History repeats itself in spite of the objections of modern philosophers.



W. S. M.
Jan. 6. 1864.

Dear Mr. Lyons.

The accompanying slip I cut out yesterday from the Kendal Journal of the 2nd inst. and as it bears on your enquiries respecting the possibility of the truth of the childhood of Romulus & Remus, during their period



are far from being *very* uncommon[e]; and if such instances occasionally happen in wild and thinly inhabited countries in the eighteenth century, why might it not have occurred in Italy in the eighth century B.C., when that country must have been wilder than India is now? May it not serve to elucidate a fact, hitherto unaccounted for in ethnology, namely that of the existence of races of the human species little removed from the brute creation? The reclamation of such children to a civilized condition must depend entirely upon the age at which they are rescued from their wild state; and if, like Romulus and Remus, they are recovered in the earliest months, there is some prospect of their restoration to feelings of humanity. But what is the result of their not being recovered at all? Is there not the possibility of a breed of wild creatures, having a language and manners peculiar to itself, accounting for the existence (in the lapse of time) of such races as those of the Bosjesmen in Central Africa, and perhaps for that now extinct race of Cagots in the Pyrenees, where wolves abound? Mr. Sharon Turner[f] says that "the wolf has shewn that it possesses what we may term *affectionate* do-

Free School, playing with other children, and had she not been pointed out to me should have never known her; for at this time she was like other children of her own age, and could speak her language pretty fluently, I was told; but that still sometimes, when put into a passion, she would make the old noise, and resume her all-four position, attempting at the same time to bite instead of strike her tormentors on such an occasion.

"F. Russell Colt,
"*Lieutenant Royal Welsh Fusiliers.*"

[e] See Sir Wm. Sleeman's Tour through Oude.

[f] Sacred History of the World, vol. i. p. 387.

cilities." There are numerous instances on record of animals suckling the young of others. How can we deny the possibility of a wolf suckling a child, when we see such imperative calls of maternity as the following well-authenticated story presents, which has been vouched for to me by those who have witnessed the facts related:—"Mr. Thomas Karn, of the 'Bell' Inn, Frampton-on-Severn, has a brooding hen, which, to indulge her propensities, had for some time been sitting in an empty nest in the corner of the pigsty. A farrow of pigs having been lately produced in the same sty, the hen has abandoned her sedentary occupation, and devotes her whole time to the care of the swinish little strangers, with the entire approval, and, doubtless, except at feeding time, much to the relief of their dam. She continues to cover fairly with her plumage two closely-packed, or rather well-disposed piggies, and the others take up positions upon and around her, appearing perfectly to understand all her clucks and calls. It will be interesting to observe how long these incongruous relations may continue, their general effect at present being as ludicrous as novel."

Again, the Nero of history is to be whitewashed of his delinquencies, and to come out an amiable and misrepresented character!

A recent scepticism has sprung up on the subject of early British commercial intercourse with the Eastern nations, and especially with regard to the Phœnician trade to this country for tin. What evidence there may be to prove the negative, I know not; but the authorities in favour of it are just those authors to

A novelty in the shape of a "Wolf boy" has just arrived at Lucknow, and has been handed over to Dr Withers to undergo a process of training in the Lunatic Asylum. The boy who is now about twelve years of age, was, it was said, carried off by wolves when an infant, and has remained with them until caught a short time since and recognised by his parents. At first he walked on all fours, now on his two feet only; he has long hair on the head. The body is much scarred: he cannot speak nor understand a single word and his parents could not keep him because he attacked and tried to devour them at night. He tears raw meat to pieces with his teeth, and eats it as ravenously as any wolf would; he bites and snaps at any one who attempts to touch him.

The Guardian Aug 13. 1873 quoting from the Pioneer.

A curious instance of a little girl brought up by a she bear is related in Sharon Turners Sacred History of the World Vol III. p. 260 note.

In Whites Hist of Selborne. p. 214 a singular instance of a leveret brought up by a cat is recorded and this incident is alluded to by the writer in argument in favor of the story of Romulus & Remus which he says is ajected by "grave historians," as well as poets

In the Collection of Voyages & Travels in Six Vols folio. 1732. there is a very curious account Vol IV. p. 642 of a woman in Buenos Ayres who was suckled by a lioness.

CAT NURSING DUCKLINGS.—About two years ago, our cat's kittens were drowned immediately after their birth, and at the same time a duckling of a day old became, from some chance, an orphan. The girls brought it into the kitchen, and the cat at once took charge of it, purring over it, putting her paw round it to keep it out of what she thought dangerous positions; and they slept together, till the poor little bird got trodden upon. The other day the cat again had kittens, which were consigned to an early and watery grave. A hen brought out a brood of ducklings in the coal house, and next morning one was missing, and was found up a ladder in the box where the cat had brought forth her young ones. It was removed, the cat being out, but when she came back and found it missing she was very uneasy, and went mewing about the house. We have had a cat bring up a young rabbit, but this is the only one we have had which took a fancy to bring up birds.—J. S.

From the Field June 24. 1876

A STRANGE ATTACHMENT.—A correspondent writes:—Mr. Macey, Custom House officer at Gloucester, has a foxterrier bitch, which has hitherto been a terrible enemy to cats, killing any cat it could see. A few weeks ago Mr. Macey's sister-in-law brought a little tortoise-shell kitten from Leeds for one of his children. As soon as the kitten was brought Mr. Macey's little boy showed it to the bitch, and told her what he would do to her if she dared to hurt the kitten. From that moment the bitch began to testify its affection for the kitten and fondled with it in the most maternal manner. The most singular thing is that although the bitch had not had any pups for 15 months, she began to suckle the kitten, and had plenty of milk. If any stranger or any strange dog or cat comes near the house she seizes the kitten by the back and runs away with it to a place of security.

Glos Journal Sep 23. 1876

whom we are accustomed to seek for information in historical matters, and but for whom we should have no history at all; for if they fail us, what becomes of history? I am far from saying that they are infallible, but I suspect we must hold to them until we are supplied with something better than mere conjecture for their refutation. On this subject, Herodotus, B.C. 440, tells us that "they (the Greeks) got their tin from the Cassiterides;" and though he informs us that he did not know where the Cassiterides were, yet this information is supplied us by Strabo the geographer, B.C. 30, who not only positively tells us that the Phœnicians traded there for tin, but lays down their geographical position with all the precision of a modern geographer. Diodorus Siculus (B.C. 44) and Pliny confirm the same.

Gunpowder Plot, upon the same principle, is now said to be a pure fabrication! Whether we shall have any history left us at all, either sacred or secular, seems very uncertain. At any rate, the interest of history will vanish, and our future youth will have to digest the historical pudding without plums, sugar, or suet.

2ndly. I notice these remarks of the writer in the "Edinburgh Review," because they bear in many ways upon questions which interest the enquiring public in the present day, especially with regard to the co-existence of extinct animals with the human species.

The Ibex, or *Bouquetin des Alpes*, has disappeared from the Alps and Pyrenees within the last few years. The Beaver was formerly common in Europe, and in Britain, or at least in Wales, as Giraldus Cambrensis

informs us[g], and is described by the laws of Howell Dhu as the *Llostlydan*, or Broadtail: the name is perpetuated at Beaversbrook, in Wilts. Bustards have disappeared from Britain almost in our own day. That bears were common in Britain we have the authority of Picrius, who says that they were carried from Britain, as it were from another world, by a long and dangerous voyage, to furnish the spectacles of the Roman people, and were held in great admiration[h]. Bisons and other animals have disappeared from Europe long since the time of Julius Cæsar. However singular his description of the animals of the Hercynian forest, I contend that we are not prepared to deny their existence, simply because they are extraordinary, or because they do not exist now. Who would have credited a traveller's description of a giraffe, if we had not giraffes existing to prove their own identity? The red deer, roebuck, wild boar, wild swan, and wolf, have all disappeared from the county of Gloucester since the Romans occupied the country, as proved by the discovery of the bones of the former at the Roman villas.

There have been many recent discoveries which seem to indicate that several of those enormous animals, extinct for thousands of years, were co-existent with the human race; but this need not carry the age of man beyond the limit of the hitherto received chronology, but would rather indicate that these animals have lived later on the world's stage than has been usually supposed: but then arises a very interesting question—how

[g] *Itin.*, lib. ii. c. 3. [h] Picrius, *Hieroglyphica*, p. 86.

men apparently armed with no greater means of defence than the insignificant flint weapons (if such were the case) can have co-existed with those enormous brutes? The conclusion we must arrive at is, either that these large animals, like the elephant of modern days, were less savage in their nature than we might have expected, or that they had the kind of friendliness towards the human race exhibited by the elephant; and it is a remarkable testimony to that passage of Scripture which represents the restraint imposed upon the ferocity of the brute creation by the Almighty, but for which the paucity of the human race must have been overpowered by the overwhelming force of such enormous brutes: "The fear of you and the dread of you shall be upon all the beasts of the field[1]." As a rule, the largest animals are granivorous rather than carnivorous, and are mild in proportion to their strength—witness the elephant, the rhinoceros, the giraffe, the elk, and the ox species; a remarkable provision of Omnipotent interference on behalf of man.

We know from the discoveries at Wroxeter (Uriconium) that the ox, which commonly roved about the British pastures at the time when the Romans were here, was the Bos longifrons, which not only does not now exist in England, but I believe nowhere else in Europe, or any other part of the world. Yet it was in the time of the Romans the cattle of this country, used in the sacrifices of the Romans and Britons. The discovery at Wroxeter of the skull of one of these animals with a hole in the centre, evidently made with

[1] Gen. ix. 2.

a pole-axe, and the discovery of one of those weapons within a yard of the spot, which exactly fitted the hole in the skull, is singular and interesting.

Upon data much more slender than the above, some geologists are prepared to found theories which are calculated to astonish sober-minded people, and the archæologist may be well excused if he wishes never to accept evidences less circumstantial. It is by piecing in our discoveries with traditions and fragmentary history, that we are enabled to arrive at conclusions which shall have strong grounds of probability, and sufficiently convincing to such persons as are not thoroughly sceptical, or wedded to preconceived opinions; and as the modern cry is for contemporary history and for facts, my object is, to shew by the discoveries effected by the spade and pick-axe, compared with history and tradition, the periods when these British monuments, as declared by their names and contents, must have been erected; what was their object; what was the language, and what were the religious habits and customs of our British forefathers, involving the interesting question of their origin; in short, who and what our British ancestors were?

Whatever may have been the primæval language of the human race—whether with Josephus and the ancient Targums or Chaldee paraphrases of Onkelos and Jerusalem, and all Jews and Christians down to the beginning of the present century, we take it to have been the Hebrew, or whether with later writers on this subject we give the preference to Sanscrit as the most ancient language, yet the great antiquity of Hebrew

We fail to connect the Ancient British Celtic with the original language (Keltic a Chaldaic) from the fact of our employing a soft C instead of a hard one pronouncing it Seltic instead as it ought to be Keltic.

Κελτοὶ οὗτοι Γαλάται τε καὶ Γάλλοι νῦν προσαγορευονται. Appian Hist Iberic sive Hispan. Appian considers the K & the G to be synonimous and the Kelts Galatians & Gauls to be the same people at any rate there is a strong affinity of language as will be seen in the Glossaries at the end of this work. A large majority of words in the Keltic may be traced up to the Chaldaic & Hebrew and have a meaning when brought up to those languages.

stands undoubted, and whether it were the primæval language or not, signifies perhaps but little to our present enquiry. Yet this we gather from the names attaching to the British monuments still remaining among us, when divested of modern corruptions, that there is a strong affinity between these British names and that language of which Hebrew is either the original or one of its earliest off-shoots; and that therefore Hebrew, Chaldee, or some other very near cognate, must have been the language of the first inhabitants of this island.

One of the most interesting researches connected with the sepulchres still remaining among us, and known by their contents to be British, is the enquiry into the etymology of their local popular names.

Now, although it may be unsafe to trust too implicitly to etymology, and there is a tendency to be misled by names of similar sound or spelling which may have no necessary connection, and there is the natural bias in an enthusiast to override his hobby, and to strain words into a forced compliance with his views, yet when we find that not a single name here and there only, but that the great majority of the names of these tumuli or barrows—some of them at first sight the most hopeless—have a Hebrew or Chaldee root, and a signification pointing to the nature of the worship carried on at those localities, (that worship being the worship of Baal, the sun, and the hosts of heaven, or fire as their emblems and representatives,) we cannot avoid the conclusion that our British ancestors were devoted to that kind of worship which they brought with them

from the East, whence they came at a very early period, even close upon the Patriarchal times of Holy Writ.

There seems a very near connection between the Samothracian and British mysteries, and Jamblicus plainly tells us that the language used in those mysteries was Chaldee or Hebrew. Dionysius and Strabo also identify the British and Samothracian rites, and it is of importance to remark their observations on this subject in connection with the deductions which I shall proceed to draw.

Having never seen the application of the Hebrew etymological test, I venture to suggest it to archæologists better versed in Oriental languages than myself, and would call their attention to the popular names by which certain British sepulchres are still known, which while they shew an Hebraio-Chaldee root, at the same time shew by those names that a worship was there carried on identical with that which is discovered in the Assyrian and Babylonian mythology, as shewn by Sir Gardner Wilkinson and Mr. Rawlinson, from the Babylonian cylinders.

In the name of Ell-barrow, (Wilts.,) a long barrow fourteen miles north of Salisbury, (described in Britton's "Wilts," "Beauties of England and Wales," p. 381,) we recognise the Hebrew אל, the British *Heaul*, the Greek *Ἥλιος*, 'the sun.' "The Phœnicians and Syrians," says Parkhurst[k], "call Cronos or Saturn *Ἥλ*, אל, *Hel*, and Servius speaking of Belus the Phœnician, affirms, 'all those parts about Phœnicia worship the sun, who

[k] Heb. Lex., p. 15.

in their language is called *Hel*, *Ἥλιος*;' and again he says God is called *Hal* in the Punic or Carthaginian tongue."

It enters as a prefix or otherwise into many names of places in Britain, as will be seen on reference to Appendix No. I. to this work.

This root is the foundation of the names of many kings and rulers, Oriental and British, who were addicted to that kind of worship. The name of Heliogabalus is a compound of *Hal*, or *Hel*, and *Baal*, he having been before his assumption of the purple a priest of Baal or the sun, at Heliopolis, subsequently called Baalbec. He was himself an object of worship under the title of "Invictus sacerdos Dei solis Elagabal." It enters into the names of several of those British kings who are now-a-days said to be fabulous; but if they are fabulous, the constructors of those fables must have been extremely crafty in assigning to their pretended kings names which savour of very remote and consistent antiquity; and El-anius, El-idurus, El-idaucus, El-drad, El-iud, El-igwell, El-dol, Archima-el, Din-el, Penis-el, all of them embrace that sacred name which was the object of their veneration[1]. The custom of including the name of the deity in the appellations of individuals is thus alluded to in Isaiah xliv. 5: "One shall say, I am the Lord's, and another shall call him-

[1] M. Génébrier in his "History of Carausius" (p. 136) mentions an inscription discovered in England, a votive tablet offered to the peaceful Mars by El-egaurba, evidently a Briton:—

PACIFERO MARTI
ELEGAVRBA POSVIT
EX VOTO

The name of Elegaurba seems to embrace both אל and אור under its British form of *Gwaur*.

self by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Isra-el:" Israel, i.e. one who has influence with God. So the Phœnicians, Gauls, and other nations had doubtless the object, in assuming the names of their gods, of assuring to themselves their influence, interest, and protection. The names of their divinities entered into their own family names, the names of their dwellings, their rivers, their mountains, and their rocks. The gods had their representatives in the very trees and plants. Not only did Jezebel's name include that of her god Baal or Bel, but she kept a staff of priests who ate at her table. The name of Baal was quite a patronymic in her family. Her father was Eth-baal or Itho-bal, and her Carthaginian relative Hanni-bal and Asdru-bal kept up the unceasing memorial of their chief god.

So did the Britons include the name of Baal in their own names, as Belinus[m], Cassi-belaunus—query קסם בעל, *Ceesh-Bal*, 'to divine by Baal.' From *Ceesh*, query, Anglicè, 'guess,' Dutch, *ghissen*[n]. Cunobelinus seems to be an association of Chiun and Baal. Several inscriptions have been discovered at Caerleon, Monmouthshire, bearing the names of Belicianus, Belisimnus, and Belisama[o]. These being unequivocally Celtic names, I feel no hesitation that they were Romanized Britons. The place where the inscribed stones were dug up is called Bul-more (בעל מאור, 'The Lord God the solar light,') while another locality where

[m] It is to be remarked that Josephus includes among the kings of Assyria in Abraham's time Balin and Ballas, (lib. i. c. 10).

[n] See Parkhurst, 614.

[o] See Lee's *Isca Silurum*.

The coins of Cuno-belinus had the figure of the Jubbes Mifrons or the Sun & Moon Chiun & Baal, on the obverse see Camden's Britannia.

Bp. Latimer was fond of assigning familiar modern names to ancient persons & things with the view, no doubt, of enabling his hearers to understand what was meant. Pontifex Maximus he called an Archbishop. the scribes & pharisees clergymen & Jairus a churchwarden.
The priests of Mars at Rome are called by Adams. Chaplains & Fuller styles Balaam Chaplain to the Kings of Midian.
Μόδια & Μετρηται are translated Bushels & Firkins in our testament though there were no such measures known to the Jews or Greeks. It is absurd therefore to object to the history of Geoffry of Monmouth on such grounds

these remains are found goes by the traditional name of Belingstock, (or the dwelling of Belinus,)—Stock, Stoche, Stow, from שׁוּת, 'to settle[p].' It is extremely interesting to trace the blending of the Roman and British names at Caerleon, some of which appear to shew the intermarriages between those peoples. For instance, the inscription "Dis manibus Juliæ Nundinæ vixit annis triginta Agrius Cimarus conjux piissimus faciendum curavit." The name Agrius Cimarus has given rise to much speculation. If the reader will turn to the remarks in this work on the Cimari (Cymri) I think he will have little difficulty in deciding that Agrius, the husband of this Roman lady, was a Cymrian Briton, as Julia Iberna (mentioned p. 17, Lee's *Isca Silurum*) was an Iberian or Spanish, or perhaps Irish lady, married to a Roman officer. If we were to translate Agrius Cimarus into English of the present day, we might call him Mr. Wild or Mr. Savage the Welchman, only that we should be found as much fault with as Geoffry of Monmouth for calling the Druid priests flamens and archflamens, and Dr. Holland for calling them clergymen, or Mr. Higgens for calling them abbots. We have only to take these things *mutatis mutandis*, and then we shall understand each other better. But it was the custom of the ancient chroniclers to translate names of title into corresponding titles of their own epoch. Thus Coel the British king is called by Robert of Gloucester, Earl of Colchester; Constans the Roman emperor is dubbed a knight, and Carausius is called "A staleworth young Bachilor!"

[p] See Appendix IV.

But may not Agrius Cimarus be the very person to whom our old chronicler John Harding alludes under the name of Agrestes, king of Wales? We find him on the same spot, Caerleon, and sad was the fate he incurred by becoming a pervert after having embraced the faith of Christ:—

"At Caer Lyoun a crucifix he (Joseph) made,
Full like to Criste that after there abade,
Agrestes, king of Wales, he did converte,
And people grete: but soon that Kynge gān madde,
He drowned that rode (rood, crucifix), and falsely was perverte.
Into the Sea he caste it, as hym badde
The deuels whom afore he served hadde;
For the whych on hym Gode toke full high vengeaunce,
That in an oven he brent for that offence[p]."

We cannot help remarking that whatever these heathen worshippers did in the way of religion they were thoroughly in earnest, they did it with a will and a zest which puts to shame many a professor of a purer religion. If they saw "God in everything,"—in the fire, the water, the hills, and the rocks,—are we to find fault; we, who admit the principle? and are we to judge them by the superior light which we now possess? Let us not be mistaken. There is no deep-thinking Christian but must regret heathenism wherever it exists, or has existed. "Light has now come into the world, and men still love darkness rather than light;" we know the reason: but light had not then come into the world, except to very few and far between, and then but very dimly, if we compare the knowledge of the highest saints of the old world with that of the humblest Christian. But I think we make a great mistake in

[p] Harding's Chronicle, 4to., p. 84.

comparing the religion and civilization of the Britons with the state of things in the present day rather than the state of things then existing in other countries. As far as knowledge of the Deity is concerned, in what were the Britons behind the most enlightened people of the then world? Look at the mythologies of the Babylonians, Egyptians, Romans, Greeks, and so far from being behind, we find that they will bear a favourable comparison with the best of the ancients, Zeno, Pythagoras, Socrates, Aristotle, Cicero, and Plato. Where was a better religion? It was confined to the Jews, and the Jews only, and among them to a very few. Elijah complained that he "only was left a prophet of the Lord;" and though his despondency led him to see himself in such a minority, until he was shewn that there were "ten thousand left whose knees had not bent to Baal, and whose lips had not kissed him," yet what were ten thousand to the population of the world? Let us only observe, according to the accounts of Cæsar, Mela, and Pliny, to what an exalted rank of virtue their tenet of the immortality of the soul had led them; and if the Britons had not the splendid temples of Egypt, Greece, and Rome, shall we not respect the motive if we find the omission to have arisen from the impression that "God dwelleth not in temples made with hands; heaven is My throne and earth is My footstool: what house will ye build Me? Hath not My hand made all these things[q]?"

It seems evident that the earliest places of British worship were these tumuli (*Bamahs*, במה, *βωμοὶ*, 'high-

[q] Acts vii. 48, &c.

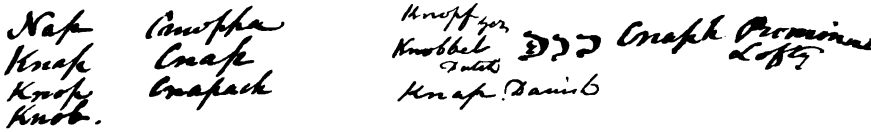
places'), and that when they ventured upon the building of temples, respect for Him who dwelleth not in temples made with hands did not permit them to enclose those buildings with a roof, (see the temples of Abury, Stonehenge, &c.); and shall we not respect the feeling, although this limitation be suspended for reasons best known to Him who regulates the affairs of men?

But to return to the root אל, *Al, El.* "In Persia," says Dr. Pritchard[r], quoting the narrative of a journey to Khorasan, by Mr. James Frazer, "there is a numerous wandering tribe of fire-worshippers, (*ignis solis loco,*) called Ells."

In Gloucestershire we have several places commencing with or including the sacred name, in which we generally find traces of British worship. At Algrove, in Coln Rogers, is a large tumulus. At El-down in Sevenhampton there existed more than one long-barrow, which has been removed, besides several round barrows. The name of Sevenhampton, commonly called Senington, or more broadly Sun-ington[s], brings before us the same solar worship under another form. "שנה, *Sheneh,*" says Parkhurst[t], "is 'the sun' as applied to the tropical year:" (hence probably the English word 'to shine'). The desert of Sin was the tropical desert of the meridian sun, or south.

On the Khorsabad Cylinders it is said that Sivan was the month under the care of the great Lord the wielder of thunderbolts, the supporting Architect, the

[r] Researches into the Physical History of Mankind.
[s] Correspond, Sin-nington, Yorkshire. [t] Heb. Lex., p. 714.



Guardian of heaven and earth, the Champion of gods, the Moon-god, who is next in order to Anu- (On) Bel-Nimrod. "From this," says Mr. Rawlinson[u], "it would appear that the month of Sivan was sacred to Sin," i.e. the sun.

Seven-ham-ton would be the place of worship of the solar heat *par excellence:* compounded of Sivan, Ham, and Ton, corresponding with *Tan*, 'a place,' as Turkis-tan, Afghanis-tan, &c. The whole surrounding neighbourhood of this village seems to teem with traces of sun-worship, both in the nomenclature of the villages and hamlets and in the remaining vestiges of British places of worship; for these tumuli, it must be observed, answered the double purpose of sacrifice and sepulture. There is Belas-knap (*Baals-knap*, or 'tumulus') in the adjoining parish. There is Hawling (the British *Heaul*, אל), another adjoining parish. Then there is Sal-perton, or Sol-perton (which carries its own interpretation): Yan-worth, formerly called Sin-worth in Doomsday Book, (see above as to Sin); elsewhere it is written Jan-worth, and Jan-us was a well-known appellation of the sun. There is a very large British tumulus in a wood adjoining Yanworth common. There is Ayl-worth, (אל, again). There is Naunton (נן, *Nan*, 'to diffuse, to shine forth as the sun'). There is Sunborough, El-well, and El-down, (from אל, *El*, again). Row-el, (query from רא אל, 'the setting sun'); Siar-ford, (from שחר, 'the dawn[v]'); An-ford, (from אן, *An*, *Aun*, or *On*, 'the sun'). In ancient documents, as in

[u] Herodotus, Append., lib. i. vol. i. p. 615.

[v] See Parkhurst, p. 691.

the *Placita de quo warranto*, temp. Edw. I., it is written Aun-ford. There is Hayles, (from Ἥλιος, אל, again); Har-ford, (from אור, 'the morning sun'); Hazel-ton, (from אש אל, Ashel, the solar fire); Aston, (אש, 'fire,' *Ignis sol loco*); Hampnet, (from חמה, *Hame*, 'the solar heat,' and רתה, *Et*); Not-grove, (from נטה, *Noteh*, 'sun-set, to decline as day[w]'—query hence Latin *nutare*, 'to bend, bow down, decline.' Keyn-ton and Coln, vulgarly pronounced Chioun, seem to have their etymon from כון, *Chiun*, a name sometimes applied to the sun and sometimes to the moon; a planet mentioned as receiving idolatrous worship Amos v. 26[x]. There is Benborough, from בן, *Bŭn*; Luckley, from *El-uch*; Condicote, or Grove of *Chiun*; Guiting, from חית; *Gui* or *Wye* and Wy-comb, or Guy-comb, Hilcot, or Grove of Hal: (for all these etymons, see Appendix I. on Names of Places). Twenty-three places or more within a circuit of ten miles.

It seems impossible that such an accumulation of names indicating the worship of the celestial bodies, and given to places in almost all of which are vestiges of British tumuli or camps, could have been brought together by mere accident within a radius of a very few miles.

Whether we are justified in surmising that Senhampton was the district occupied by the Galli Senones, or sun-worshipping Gauls (Celts), I am not quite prepared to say. Richard of Cirencester[y] says that "all the regions south of the Thames were, according to ancient records, occupied by the warlike

[w] Parkhurst, p. 421. [x] Ibid., p. 294. [y] Lib. i. c. 6.

nation of the Sen-ones." He perhaps hardly lays down very clearly the line of demarcation of the territory, and Sevenhampton undoubtedly gives rise to one of the tributaries of the Thames.

Claudius Claudianus bears testimony to the same fact in the following words:—

"——— sensit ferale Britannia murmur,
Et Senonum quatit arva fragor."

"Associated with the god of the sky," says Mr. Rawlinson[z], "we usually find the sun and moon." "The sun was probably named in Babylonia both San and Sansi, before his title took the definite Semitic form of Shamas, by which he is known in Assyrian and all the languages of that family." And in a note Mr. Rawlinson adds, "that San, moreover, was a genuine title for the sun is proved by the geographical name of בִּיסָן, *Bisan*, the בֵּית שָׁן, *Beth-shan*, of 1 Sam. xxxi. 10, &c., which is explained by Eugesippus to mean 'the house of the sun.' Porphyry, in the Life of Pythagoras, has this expression: Ὧδε *θανὼν κεῖται Ζᾶν ὃν Δία κικλήσκουσι.* San, Zan, and Jan were all the same, hence Janus[a]." Janus Bifrons meant, perhaps, the sun and the moon. We must not be surprised at the term *θανὼν* as applied to the gods; the heathen had a strange mixture of ideas on the subject of the mortality and immortality of their gods.

It has been already remarked that, according to Cæsar, the Druids taught their people that they were children of Dis. Here we see the identification of San, Zan, Jan, Dis, and the sun.

[z] Notes to Herodotus. [a] See p. 101, Jan-worth.

Sun-worship, again, appears in the name of another of these high-places, called Arbor-lowe, in Derbyshire. אור, *Aur*, *Hur*, *Or*, *Ar*, *Ur*, is the sun, and so employed in Job xxi. 26; it also means 'light' and 'fire,' of which the sun is the generator. (Hence probably the French word *Jour*, and Italian *Gior-no*. Hence, too, every thing shining, as *Ur-o*, 'to burn,' *Aur-um*, 'gold,' *Or* in French, and *οὐρανὸς*, 'the heavens.')

> "Extitit apud Ægyptios, solis nomen *Horus*, qui cultus Helio-poli fuit, tauro ibidem nomine Mnevis illi consecrato[b]."

Ur, in Chaldæa, where Abraham was brought up, we are informed, was so called from the sun and fire, its representative, which was there worshipped[c].

Ar-bor may derive from ארבר, 'the pure, bright, clear matter of the heavens;' or from בר, 'a pit, grave, or place of sepulture, a barrow.' So that Arbor-lowe and Sun-barrow would be synonymous.

אור is the term used in Genesis i. 3 for 'light,' the first created thing: "Let there be אור, light, and there was אור, light."

The repetition of the word אור אור, *Aur-ora* (*Or-i-or*, 'to rise'), the 'rising sun,' is suggestive of many poetical ideas. We may imagine the first man witnessing his first sunset, the consternation with which he would have seen the glorious orb of day descend beneath the earth, and hide itself as it were for ever

[b] Lord Herbert, *De Religione Gentilium*, p. 21.

[c] See Parkhurst, "Heb. Lex.," p. 36. *Aur*, *Hur*, *Hor*, and Celtic *Gwaur*, may probably be the derivation of our English word *wor-ship*, the earliest known worship among the Celts being that of Aur or Gwaur. At any rate I know of no other plausible etymon for wor-ship.

'ain Arabic, qaynac Turkish
ayan Persian mean both a fountain of
water & fountain of light also the source or
fountain of hearing. Yen is the Chinese for
the same.

[illegible]

& see note on p 395

from his eyes. We can imagine his joy and surprise at the reappearance of the light-giving principle, and his reiterated cry, אור אור, 'Light! light! again! again!'

Sun-worship, again, appears in the names of Win-Hill, Win-ster Moor, Derbyshire; Win-mill Hill, near Avebury, Wilts.; and Win-mill Tump, Rodmarton, Gloucestershire, where a most interesting long-barrow was opened in 1863 on the property of the writer of these pages, considered of sufficient importance to have a special paragraph set apart for its consideration in the remaining part of this enquiry.

עין, *Oin*, *Ain*, or *Win* is 'the eye.' In its primary signification it means 'a fountain.' The eye as the fountain of light to the body, and the sun as the fountain of light to the world. (From this etymon probably the Saxon and Old English *eyen* and Scotch *een*. Also 'wine,' from its sparkling to the eyes, and causing the eyes to sparkle[d].) But more on this when we come to the subject of Winmill Tump.

One would have supposed that such unpromising names as Win-mill tump, Nan Touce's tump (otherwise called Nan Stow's tump), Hetty Peglar's tump, Money tump, Hamley Hough, and Belas Knap (vulgarly called Bellows Knap), the local and familiar names by which our Gloucestershire British barrows are known, could not have derived their origin from an Oriental source, but must have been given in consequence of some local

[d] See Parkhurst, p. 511. We have also in Chaldee, as a noun masculine plural, חויין, *Hwin*, or *Wijn*, 'life, life-giving principle.' (See Parkhurst, p. 193.)

circumstances attaching to them: Win-mill or Windmill tump naturally suggesting the site of a windmill, which however never existed; Nan-stow apparently pointing to a proprietor of the pleasing name of Anne; Hetty Peglar's tump suggesting a connection with a certain Hester Peglar; and Money tump seeming to have reference to some kind of coin supposed to have been found there.

Of Win-mill tump hereafter.

Nantouces seems to be derived from נטראש, *Nantaush*, 'the diffuser of fire or light[e].' *Nant* in British conveys the same idea as *Win;* it is a fountain either of water or light. *Nant-y Glo* is 'the clear fountain[f].' Nan Touce's tump is in a field called Apsmore: now *Ap*, אפ, means 'heat,' and מאור, *Maur*, means 'light,' so that we have here again a name conveying similar ideas.

Hetty Peglar's tump, although Dr. Thurnam gives a very suggestive ground for its etymon[g], will admit

[e] See Parkhurst under נן, p. 427.

[f] Nanny Down in Wilts. is also a place remarked on by Sir R. Colt Hoare for its British remains: on or near it is Bowls or Baals barrow.

[g] In a note to Dr. Thurnam's paper on this tumulus, published in No. 44 of the "Archæological Journal," he says that there is a tablet in the church of Uley, in which parish the tumulus is situate, of the date of 1695, to Henry Peglar of that place, Gent., and also to *Hester* his wife. The said Henry Peglar left ten shillings yearly to the poor of Uley, to be laid out in bread. We do not find, however, that the property where this tumulus exists had ever been the property of the Peglars; but had it been so, might not the Peglars, which is a very common Gloucestershire name, have derived their name from the tump, and not the tump from them? The name of the land which Peglar left in charity is Broadstones. Query, did the family of Winslow take their name from the celebrated tumulus of Anslow or Onslow in Derbyshire, or did the tumulus take its name from them; and those of Toots and Tot-hills from the places, or the places from them? I suspect that the

"In Gaelic Aedd is fire, being akin in sound & sense to the Greek αἴθω from which we probably obtain our word heat. The Buddhists adored the sun as representative of Buddha under the name of Aitko and even now in Siam he is worshipped as *Phra-athit the divine light. Buddha has the name of Aitko on some ancient coins found in Afghanistan"

Dr Moore Ancient Pillar Stones of Scotland p. 34

* for Phra see O.B.D. p. 182–276

also of an Oriental derivation carrying with it the same ideas of planetary worship.

חתה, *Hété* or *Hethé*, is 'heat, fire, burning[h].' Hence the Greek *αἴθω*, 'to burn,' and the Latin *æther*, 'the sky;' our English word 'heat,' too, from the same source. Æthiopia is a land of heat, a sun-burnt land. The Hittites, or the children of Heth, are inhabitants of a *hot* land. Our word 'heath,' an open exposed place, has the same origin, (see also under Ham). The plant called 'heath' or heather, from its growing on the heath, and sandy, *hot* soils. "One of the titles of the sun," says Mr. Bryant[i], was "*Ait* or *Aith*, a term of which little notice has been taken, yet of great consequence with respect to etymology[k]." The story of Até's being cast

former is more probable; there are more families who take their names from places, than places from families. In the same note in which Dr. Thurnam speaks of this tumulus he mentions the name of another in Westmoreland, named Hollins tump. Here we have again *Heaul*, the British name for the sun, derived from אל, *Haal*, the Hebrew and Phœnician, which, considering the worship evidently carried on there, was much more probably the reason for its name than that it should have been derived from the family of Hollins, which is more likely to be a name drawn from the property than the property from it; but see Appendix No. I., under אל, *Hal*. It is, however, not a little remarkable how many families we find bearing the names of some of our well-known barrows. The family name of Barrow itself is not uncommon; and Knap also, which means a barrow. Even Tombs is a common Gloucestershire name. We have Wins-low, Bar-low, Thur-low, Cal-low, Ons-low, Bel-low, Ans-low, Du-low, Wel-low, Ug-low, Pars-low, family names deriving from places where the worship of Win, Bar, Thor, Cal, On, An, Bel, Dhu, Wel, or Ul (various names of the sun) was carried on.

[h] See Parkhurst, p. 237.

[i] Analysis, vol. i. p. 21.

[k] Remains of cromlechs are found at Bolleit in Cornwall, which probably has its etymon in בעל חתה, *Baal-Aith* or *Héte*.

out of heaven by Jupiter, as told in Homer[1], bears a remarkable similarity to the Scriptural account of Satan's fall. Such was the confusion in the minds of some of the heathens, that they knew no distinction between God and the devil. Our great Milton adopts Isaiah's expression, and calls the prince of mischief 'Lucifer,' the light producer, the sun, the Hete Peleg[m], חתחפלג, 'the light distributor,' which is a literal translation of Lucifer. Moses charges it upon the Israelites that in following the example of the heathen they sacrificed to devils, and not to God[n]. *Héte*, 'the sun,' was doubtless a god of good as long as it was productive of warmth and food and light, but the moment its scorching rays were oppressive, it was the demon of mischief. This must have been the impression of the London housemaid, who, when found fault with by her mistress for the dust in the drawing-room, declared that there was no dust at all, but that it was all the fault of that *nasty sun*, which made things look so dusty. Hetty Peglar's tump has been fre-

[1] Iliad, xix. 91—134.

[m] פלג, *Peleg*, 'distribution,' whether of heat or water; from the latter idea is derived the Greek πέλαγος, 'the sea.' As the disseminator it enters into the name of Phallus-Vis genetrix. The sun was held to be the life-producing principle, and I suspect that it was on account of flies appearing to be produced by the heat of the sun, or a sort of spontaneous generation, that Baalzebub derived his appellation. Alexander ab Alexandro tells us that in Attica Apollo was called "Culicarius," 'the gnat or fly-god,' because he was the great disperser of flies. With due deference to the Neapolitan philosopher, I think he was the *fly producer*. Phallus, Priapus, Adonis, are all ideas taken from this root. "Propriè Priapus linguâ Ebræâ Phegor appellatur."—(Drusius, *Annot. ad Numeros, Crit. Sac.*, 1,084.)

[n] Deut. xxxii. 7.

quently opened, and presented the usual appearances of the British tumuli, human bones, those of horses, oxen, boars, flint flakes, rude pottery, &c. Here, as at Rodmarton and elsewhere, have been found, not in the chambers or in the cromlechs, but in different parts of the mounds, coins and other mementoes of former investigators of these monuments. And the three Roman coins of the lower Empire found in one part of this tumulus, were no more indicative of its date and nationality than the coin of our Edward IV., which was also dug up there.

It is to be remarked that the Scriptural Etham[o] is still called Etti or Hetty[p]. Hetty Peglar's tump is in the parish of Uley, a name entirely suggestive of sacrificial observances. עלה, *Uley,* in Hebrew, is 'to ascend, to mount up, to elevate, to raise up on high,' from על, 'the high and lofty One;' a name of similar import to *Bamah,* במה, and *Sellel,* סלל, which will be hereafter considered. It also means[q] the degrees of solar light; also to ascend by steps, as to any altar, anything high; hence in Greek ὕλη is the '*high* wood.' עלה means also to lift up the voice on high in prayer. Hence the Latin '*ulu*-lare,' and the English 'howl' and 'yell' and 'wail.'

"Et sectus *ulu*lat matris Enthesæ Gallus"

is the sense in which the poet Martial applies it to the vociferations used in prayer by the Gauls. A large barrow at Wellow, in Somersetshire, would have the

[o] Exod. xiii. 20; Numb. xxxiii. 6—8. [p] See Niebuhr's Travels, vol. i. pp. 189—193. [q] See Parkhurst.

same etymon, *Ul*, *Wel*, and *Wayl* being the same in phonetic power. Possibly also Wayl-an Smith's cromlech in Berks[r] derived from this etymon.

In Horne's "Introduction to the Critical Study of the Scriptures" we learn that "Burnt-offerings are in Hebrew termed עלה, *Uley*, which signifies 'to ascend,' because their offerings, as being *wholly* consumed, ascended as it were to God in smoke or vapour. Hence

[r] In Dr. Thurnam's interesting account of Wayland's Smithy, and the traditions connected with it given in the "Wilts. Archæological and Natural History Magazine," 1862 (vol. vii. p 321), he says, "All these legends respecting Weland are with great probability supposed to have a common source with those which refer to the Vulcan (Hephæstus) and the Dædalus of the Greeks. 'Vulcan,' say MM. Depping and Michel, 'as we see from the Iliad, was the type of skilful artists. He forged metals, he fashioned the most precious works, he constructed arms and armour; he was a deity; mythology relates his cunning tricks. Moreover he was lame, maimed like Weland.'" Dr. Thurnam adds, "A very ancient story of the Greek Vulcan is essentially identical with the Berkshire one of Wayland and his Smithy. It is taken from the voyage of Pytheus, who lived in the fourth century B.C., probably in the time of Alexander the Great. Vulcan, according to this story, had his chief abode and workshop in the Lipari Isles, and whoever, it was said, deposited a piece of unwrought iron at a certain spot, with the money for the labour, coming on the following day, received for it a sword or whatever else he desired."

I quite agree with Dr. Thurnam's view of this etymology, but Vulcan (Ηφαιστος, אאש, 'the heat of fire, the solar heat,' 'Ignis solis loco'), Apollo, and Uley (על, 'to ascend, the high and lofty One'), have all one and the same identity. See p. 110 of this work. Εἰς Θεὸς ἐστὶν.

I do not know whether the apparently hopeless etymon of another barrow, named by Dr. Thurnam Hob Thurst's House, may not be derived from the same source, and the Hob Thurst may not be a corruption of אאש or עפאש, *Hap Ash* or *Hop Ash*.

In the immediate vicinity of Wayland Smith's cave we have Winslow, the remnant of another tumulus dedicated to the same worship. (See hereafter, under *Win*.)

Jaula Sanser.

the Greek ὁλόκαυστος, 'holocaust,' and the English 'whole' and 'wholly,' signifying 'perfection.'"

עלה, *Uley*, may be taken not only for the rites and sacrifices offered to the sun, and rejoicings to Apollo, but also for the sun itself. In Yorkshire and other northern counties, at Christmas time, which corresponded with the feast of Apollo[s], there is a custom still for the people to run about in the churches crying *Ule, Ule,* as a token of rejoicing[t]. It is not a little striking that the Greenlanders to the present day keep a sun-feast, or *Yul,* at the winter solstice, Dec. 22, to rejoice at the return of the sun, and the expected renewal of the hunting season[u]. A custom, too, remains in Kent of persons going in numbers to encircle the apple and cherry trees to invoke a good crop, pronouncing these words:—

"Stand fast root; bear well top;
God send us a *youl-ing* sop,
Every twig, apple big,
Every bough, apples enough."

This ceremony is called Youl-ing. At the summer solstice also counterpart feasts or Yules were kept in honour of Apollo; these in the Celto-Cornish language were called *Gulu-an,* גלו אן.

In the adjoining parish of Nympsfield[x] is an interesting tumulus on the hill called Crawley Hill. We have here again a term synonymous with one of the senses of Uley; קרא, *Craw,* is 'to invoke, to *cry* aloud

[s] See Génébrier, *Histoire de Carausius,* and Montfaucon, Antiq.
[t] See Brand's Popular Antiquities, vol. i. p. 366, note.
[u] See Krantz, History of Greenland, vol. i. p. 176.
[x] See Appendix I., under *Nymph.*

in prayer.' It is the very expression used by Elijah in his solemn contest with the prophets of Baal[y], "*Call* ye on the name of your gods, and I will *call* on the name of Jehovah." With ל following, it means 'to call to:' the ל also has the power of 'of,' or 'for;' thus קראלאי, *Crawley*, would be a place or district *of* prayer and sacrifice, such as it evidently was, judging by the number of tumuli in its immediate vicinity.

The name of Coaley Pike, another adjoining hill, again suggests a similar idea to that of *Uley Selamon*, and *Sellel*. It does not derive its name from coal, of which there is none in the neighbourhood, being on the oolitic line of geological formation, but rather from כלל, *Cōll*[z], 'to complete, make whole, perfect in sacrifice, a holocaust;' כליל, *Colil*, is a sacrifice entirely consumed on the altar, and employed as such in Levit. vi. 22, 23, and Deut. xxxiii. 10. Collyll Hill in Lincolnshire would seem to have a similar origin, having been also a place of British worship. כללאי, *Coaley*, would be 'a place of holocausts.' Surely it is impossible that this accumulation of names in these localities and in this language can be merely accidental or fanciful.

It is surprising the length of time that places will retain their names through many changes of circumstances and corruptions of language. The wilderness of Shur, the mountain of Sinai, the country of Paran,

[y] 1 Kings xviii. 24.

[z] See Parkhurst. Adam Littleton, whose Latin dictionary gives many Hebrew derivations to Latin words, deduces from the root כלל, *Coll*, the Latin *Colo*, 'to worship.' Hence also its derivatives *Cultus*, and in French *Culte*, Italian *Colto*, Spanish *Culto*, and perhaps our English word, to *call* on the name of the Lord. See p. 104, 'wor-ship.'

Marah, Elath, and Midian, are names still familiar to the ears of the Arabs. The grove of Elim still remains, and its twelve fountains have neither increased nor diminished since the days of Moses[a]. The Appendix I. on Local Names at the end of this volume will shew the persistence of names once given. Mone, or Money tump, and its local situation, abound in British mythological reminiscences.

Mone, מני, was a name or attribute under which the idolatrous nations of the East worshipped the material heavens, and the sun as the distributor and dispenser of food and fertility[b]. This again, like פלג, *Peleg*, from the idea of distribution. מנה and מן are words implying distribution, and are only synonyms for the same object. Baal-Meon, or Mon, was worshipped by the Moabites[c]. Beth-Meon was the temple of Meon, Mon, or Mone[d]. As Menu this god was worshipped, and is still worshipped in India. Tables, altars, or cromlechs were erected to Mone, and libations or drink-offerings poured out to him. Pococke informs us that before the time of Mahomet the Arabs worshipped Mone in order to obtain seasonable showers; and Festus relates that the Salentines, a people of Italy, (probably of Celtic descent,) threw a horse alive into the fire in honour of Jupiter Mone.

Herodotus, speaking of sun-worshippers, says:—

Θεῶν δε μόνον [e] ἥλιον σέβονται, καὶ θύουσι ἵππους.

[a] See Burder's Oriental Customs, vol. i. p. 31.

[b] Parkhurst, Heb. Lex., p. 385.

[c] Ezek. xxv. 9. See Notes on, in *Crit. Sacr.*, p. 5,910.

[d] See Jer. xlviii. 23.

[e] There is an apparent design in this sort of play upon the word

and Strabo and Trogus say:—

Θεῖον ἥλιον μόνον ἡγοῦνται τούτῳ δε ἵππο θοῦσι.

'They consider the sun to be the only god, and to him they sacrifice horses.'

And no doubt whenever Mone tump shall be opened (if it have not yet been examined) it will, like other Gloucestershire barrows, present a plentiful crop of horses' bones and teeth. Money-Ash in Derbyshire presents us with מני אש, *Mone-Ash*, 'the fire of Mone.' Druidical remains still mark the worship once carried on there. The tumulus at Mone Down, corrupted to Minnow Down, in Wilts., probably had the same etymon. The situation of the Gloucestershire Mone tump is in the parish of Bisley, than which there appear few places more entirely given up to planetary worship;—"dedita religionibus," as Cæsar says, 'devoted to religious observances:' its open situation giving ample scope for the Druidical worship of the celestial bodies. Its parochial name seems derived from its local position; בשל, *Bisel*, means 'exposed to the solar heat,' and בשלאי, *Biselai*, 'a place exposed to the heat of the sun, scorched.' This is also precisely the position of Bisley in Surrey, by Bagshot Heath, which place we also find surrounded by places having names derived from Chaldæan mythology, as Hor's-ell, אור אל, Windlesham from עין, &c. It also would mean a place for sacrifice; מבשלות, *Mebiselut*, is used in this sense in Ezekiel

μόνον in these authors, as though it were a synonym of the sun as well as meaning 'only,' which is untranslateable. "Solem Deum statuerunt, tum Ægyptii cum primis quorum theologiâ, μοῦνος οὐρανοῦ Θεὸς vocatur," 'the only God.'—*Lord Herbert, De Religione Gentilium*, p. 21.

A tumulus at Loc Mariaker (Dept. Morbihan) France has the name of Manne-er-Hrock the description which Baron Bonstetten gives of its Cromlech & dry walls corresponds with those of our Gloucestershire Cotteswold Hills.

Bonstetten Essai sur les Dolmens p. 83.

[illegible], [illegible] Hares-al.

Léïleh Arabic.
Lullaby.

xlvi. 23. It is synonymous with חמה, *Hame*, from חם, *Ham*[f], 'to burn or scorch,' and *Ham* is a well-known name for the sun in the ancient Pantheon—thence probably Ham-ton, the adjoining parish; a large tumulus formerly existed there, as also at Ham-tor in Devon.

Lilley-horn in Bisley is another instance of the astronomical observances and superstitions carried on there by the Britons. לילה, *Lille*, is 'the night or the evening, the repose and the darkness,' the exact opposite of אור, *Aur*; "God called the darkness (לילה, *Lillé*,) night," (Genesis i.) *Arn*, רן, and ארן, *Aren*, means 'shoutings in prayer.' *Lille-harn* would be 'nightly shoutings in prayer,'—

> "Medio cum Phœbus in axe est,
> Aut cœlum nox atra tenet[g]."

Copsgrove in Bisley again suggests כפ, *Cŏp*, and in the plural כפים, *Cŏpim*, 'the vaults of heaven,' so used in Job xxxvi. 32.

Heavens, or Aven[h], in the same parish savours

[f] The images which were placed on the house-tops by the idolatrous Israelites (see Leviticus xxvi. 30 and Isaiah xvii. 8) were called *Hammanim*; they were doubtless images of the sun, and placed there as an ideal protection to their houses. Ebenezra says they were vaulted buildings made in honour of the sun in the form of a chariot, or perhaps chariot-wheel. Hence Josias is said to have burnt the chariots of the sun: they are called Ham-manim. The god Jupiter *Am*mon conveys the same idea.

A Ham is any open place exposed to the sun, and is used to express a large, open, exposed meadow. Ham is a name constantly so employed in Gloucestershire.

[g] Lucan, *Pharsalia*, lib. iii.

[h] Derivatives: Greek, Αἰών; Latin, *Ævum*; English, Heaven and Ever. The heaven's expanse was the emblem of eternity. Heaven was God's seat, and God was eternal, for ever and ever. Perhaps also Evening, more traceable in the Dutch word *Avond*.

strongly of און, *Aven*, or *Aun*, or *On*, which will be separately treated when we come to consider the interesting tumuli of Aven-ing in the adjoining parish.

In Bisley parish was also a long-barrow on the property of Dr. Paine, recently removed, called by the remarkable name of Solomon's Court, so palpably a corruption of something else, that it seems quite worthy of enquiry. Now we find that שלמים[i], *Shelamim*, in Hebrew are 'peace-offerings,' from שלם, *Shalam*, 'to complete or make whole,' (synonymous with עלה, *Ule*, which will be considered when we come to speak of the tumuli in the parish of Uley, Gloucestershire). These *Shalamim* and *Ule* were the same as holocausts, or whole burnt-offerings. The appellation of Court may have been handed down traditionally from the circumstance of this spot having been a place of concourse, gathering, or assembly, or more probably it is a corruption of the British word *Coed*, 'a grove.' And Solomon's Court may not unreasonably be supposed to have been *Shalamim Coed*, 'the grove of peace-offerings,' or *Shalamim Moni*, 'peace-offerings to Mone.'

Venerated heaps of this description are still common in India, and are called Mæni, especially in the Western Himalayas, some of which have been seen more than half a mile long. Their construction, as described by Dr. George Moore[k], is precisely, on a larger scale, that of a Cotteswold Dobunian long-barrow; they consist of "two parallel walls, fifteen feet apart and six feet high, the intervals of which were filled with stones

[i] Horne's Critical Introduction to the Scriptures, vol. iii. p. 294.

[k] "Lost Tribes;" quoting Thomson's Western Himalayas.

Gad & Meni appears to be associated in most Keltic countries we have Gad-man thal in Switzerland Gad-man-chester or Caer Gad-man in England while in Scotland there are or were numerous small spots of land called Gude mans crofts which are treated with superstitious reverence by the people & are supposed to be under the influence of some spirit which name is doubtless a corruption of Gad-meni גד מני Mangadsfield now written Mangotsfield probably had the same etymon -

and other fragments, the whole being covered with a slanting roof, which rises at a gentle angle to the central ridge, midway between the two walls: these seem to have enclosed some ruin, or ruined chambers —a subject worthy of further research. The Buddhists believe these districts to be under the protecting presence of God-ama."

"The moon," says Dr. Moore, "was called *Mani*."

"*Gad* is unquestionably joined with *Meni* (or 'the moon')," says Mr. Hartwell Horne[1], "and both are names of idols, where the Prophet says,—

> "Ye —— have deserted Jehovah,
> And have forgotten My holy mountain;
> Who set in order a table for Gad,
> And fill out a libation to Meni[m]."

The discovery of the same worship among the Buddhists in India, and the Boduni in Gloucestershire, is not a little striking; while the identification of the mode of construction of their sepulchres adds no little interest to the circumstance. It seems difficult to reject the conclusion that a people having similar worship, similar sepulchral rites, similar names for their deities, had a similar origin. The British words *Maen* and *Mynydd* for 'a heap of stones, or hill,' seems to derive from these heaps or piles of stones to Mani.

Starting from Meni (Armenia), this religion seems to have extended to the remotest parts of the earth.

Mr. Bryant[n] tells us Meen, Menus, Menon, and the like, were titles by which the *Deus Lunus*, or 'Moon-god,'—that is, Noah—was distinguished in different coun-

[1] Critical Introduction to the Study of the Scriptures, vol. iii. p. 349.
[m] Louth's Isaiah. [n] Analysis, vol. ii. p. 309.

tries; that the votaries of the patriarch, who was called Meen and Menes, were styled Minyæ, which name was given them from the object of their worship; that the Menæi in Sicily were situate upon the river Menais.

It is worthy of observation that the same god was worshipped under the name of Minauc (the place of Mene) in the island of Mona (now Anglesea), and upon the river Menai. In Brittany, France, the same worship was carried on at Maenac. Many places in England still retain the memorial of this name, such as East and West Meon, Hants., and elsewhere, as will be seen Appendix I. of this enquiry under the head *Mone*, מני. The Mendip Hills in Somersetshire appear to derive their etymon from it, (see Appendix II.) Mone has been identified with Bacchus, and he again with Noah, by those who have taken an interest in such researches. Men-amber in Cornwall is a place peculiarly devoted to Druidical worship; there exists the celebrated Druidical rocking-stone called the Logan Stone, dedicated to *Lug-an*, 'the solar fire.' *Lugh*, we are told by Col. Vallancey, means 'the intelligent fire, or the spiritual flame[o].' These rocking-stones are most extraordinary relics of antiquity, some of them probably natural and adopted by the Druids as applicable to their worship, others formed by some skill and attention. Such stones were called by the Greeks λίθοι ἐμψύχοι, or 'living stones, stones endowed with life.' Well might the early messengers of Christianity call off the attention of the Druids from these dumb idols and beggarly elements, and to come to the "Living-

[o] See Appendix I., under *Luk*, *Lug*, *Luck*.

Some particular stones are reckoned among the Fetiches or divinities of the Negros of the Guinea Coast, which they say are as old as the world
its self. Hurds Religious Rites & Ceremonies p. 374-5

stone, disallowed of men, but chosen of God, and precious, that they, as lively stones, should be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ[p]." St. Peter seems almost to have had the Druids in view when he speaks of these living stones and spiritual priesthood.

It was to the tops of rocks that the Baal-worshippers repaired to seek their gods in prayer, and to take in the spirit of prophecy. Balaam repeatedly went from high place to high place. It was in these situations that he was permitted to imbibe that power of utterance of prophecy by which he, in common with Caiaphas and other self-willed men have been forced, in spite of themselves, to utter grand religious truths: "From the top of the rocks I see Him, and from the hills I behold Him." And this doubtless was the reason why rocks, promontories, and high mountains were dedicated to Apollo (the sun), and so frequently bore some name indicative of the sun, or of some of its various attributes.

Rocks, and single rock-like stones, had an immense religious value in the sight of the British Druids, who, in this respect, only followed the teaching of their Oriental fathers. In fact, we know, upon Scripture authority, that rock-worship was one of the most ancient heathen superstitions. Both in true and false religion the heights and solitudes of the mountains were sought for prayer, meditation, and sacrifice. It was upon the Mount Horeb that God revealed to Moses his mission. On Mount Sinai it was that the

[p] 1 Pet. ii. 4, 5.

Law was given to that prophet. Elijah gathered the Israelites for the great trial between the Baal-worshippers and himself, the prophet of the true God, upon Mount Carmel. Our Lord delivered His message from the Mount of Olives. His transfiguration took place upon "a high mountain." Upon Calvary or Golgotha, a round skull-shaped hill, was He offered up for us.

God Himself is said to delight to dwell in the hills. "This is God's hill, in which it pleaseth Him to dwell;" "As the hill of Basan, so is God's hill; even an high hill, as the hill of Basan."

And, doubtless, whoever ascends a mountain, and sees the expanse of country before him, and imbibes the fresh mountain air, feels a spirit of buoyancy and joy which the plains fail to produce. Figuratively, God may be said to meet us in such localities, although we know that He is everywhere present; and nothing can be more natural than that men should pour out their souls before God under the influences here described. It is the confusion in the mind of the figurative with the real, the sign with the thing signified, which has always made the difference between true and false religion.

Moses was commanded to explain to God's people the difference between the Rock which they were figuratively to adore, and the rocks which the heathen idolatrously worshipped [q]. "Ascribe ye greatness unto our God. *He is the Rock* [r], His work is perfect [s]."

[q] Deut. xxxii.

[r] "Vocat Scriptura Deum *rupem* ob stabilitatem, immutabilitatem et perseverantium, qui stat promissis suis."—*Vatablus in Deut.* xxxii. 4, *in Crit. Sacr.*

[s] Deut. xxxii. 3, 4.

Samuel also (1 Sam ii. 3) employs this figure in the song of Hannah "neither is there any Rock like our God!"

The Levites on receiving back the ark of the covenant from the Philistines made an offering to the Lord upon "a great stone" at Bethshemesh 1 Sam VI. 14. 15. And this stone in the 18th verse is called the "great Abel". Were whether subsequently to be the very altar of Abel or whether altars were then called Abels after the inventor of altars of a similar character

In 1 Sam XIV Saul says "Roll a great stone unto me this day" — "and Saul built an altar unto the Lord the same was the first altar that he built unto the Lord" v. v. 33-35

"But Jeshurun[t] (Israel) waxed fat, and kicked: ... then he forsook God, and lightly esteemed *the Rock* of his salvation[u]." "Of *the Rock* that begat thee thou art unmindful, and hast forgotten *the God* that formed thee[x]." "How should one chase a thousand, ... except *their Rock* had sold them, and the Lord had shut them up[y]?" "For *their Rock* is not as *our Rock*, even our enemies themselves being our judges[z]." "And he shall say, Where are their gods, *their Rock* in whom they trusted[a]?"

The figure is transferred to the New Testament, where Christ is called *the Rock of our salvation*. He is "the Spiritual Rock," which followed the Israelites in the wilderness, and is the Rock upon which His Church is built.

Manoah sacrificed upon *a Rock*[b] to the Lord. David says, "I will lift up mine eyes unto the hills, from whence cometh my help[c]." And the prophet Jeremiah, like Moses, is commissioned to point out the difference between true and false religion: "Truly in vain is salvation hoped for from *the hills*, and from the multitude of *mountains*: truly in the Lord our God is the salvation of Israel[d]."

The hills, rocks, and mountains, again, were upon the same grounds the favourite burial-places of the ancients: "Joshua was buried on the hill Gaash[e];" and many other instances.

It requires only to know these things to trace the

[t] חצור or צור, *Shur*. [u] Deut. xxxii. 15. [x] ver. 18.
[y] ver. 30. [z] ver. 31. [a] ver. 37. [b] Judges xiii. 19.
[c] Ps. cxxi. 1. [d] Jerem. iii. 23. [e] Judges ii. 9.

religious and superstitious veneration paid to mountains, rocks, and hills by our British forefathers, and then we see the reasons why so many hills and rocks among us still retain names connected with their particular worship.

Writers who have not made Druidical worship their study have been in the habit of discrediting the Druid rock-worship, and because many of the rocks and logans in Cornwall and elsewhere appear to be natural productions, they cannot imagine that they had ever been objects of adoration. Such reasoning is far from correct. The very fact of their being remarkable or extraordinary natural productions would be an extra reason for their being selected for the purpose of worship. The passage of Scripture above quoted[f] shews us exactly what were the semi-figurative or emblematical and semi-material views of the Baal-worshippers. The universal feeling among them that their altar-rocks were to be un-tooled, i. e. natural rocks, is shewn both in heathen and primitive true worship in the passage of Exodus xx. 25. Freaks of nature, as they are called, little assisted, perhaps, by rude art, were doubtless invested with a peculiar amount of veneration. My own late respected father and uncle, whose antiquarian knowledge is universally acknowledged, were very sceptical on the subject of Druid worship: I have every reason to believe that had they lived to these days of deeper research, they would have changed their views, and would more readily have recognised the value of

[f] Deut. xxxii. 37.

many of the ideas of Stukeley and Borlase on this subject.

Belas Knap, otherwise called Hamley Hough, in Charlton Abbots parish, Gloucestershire, carries with its name similar ideas of solar superstition: in Belus, as before observed, we recognise בעל, *Bel*, 'Baal;' and in Hamley, we have חם ל אי, 'a place of Ham, solar heat, *the sun*.' Bauls-barrow[g] in Wilts, corrupted to Bowls-barrow, and Bowldown, in Gloucestershire, where there are remains of British tumuli, point to the same worship.

Belas Knap barrow was opened in 1863, and presented all the interesting features of the long tumuli of the Britons,—the cromlech, or stone-altar, to the north, and sepulchral chambers at the east and west; a single sepulture, in a grave constructed of rough stones at the south, possibly a later interment[h]. Flint implements, and rude pottery, were discovered in the sepulchral chambers.

In the parish of Avening were two very interesting long-barrows; one of them is described in the *Archæologia*, and was etched by J. Burden, 1809. Its altar and sepulchral chambers were very perfect. After being opened, the stones were removed and re-erected in the Rectory garden, at that place.

Avening is in Saxon called *Afonig* or *Afoning;* the termination *ing* as also *en*, as wood, wooden, gold,

[g] Britton's Wilts.; Beauties of England and Wales, p. 319.

[h] A similar interment occurs in the tumulus at Ablington; possibly the interment of a slave, or a burial of a later period taking advantage of an already existing burial-place.

golden, signifying the possessive case, 'of;' Aven-ing is 'the place *of* Aven.' Aven, in Scripture, was notorious for its idolatry, and "אָוֶן, *Aven*, or *Aun*," says Parkhurst, "was particularly *the wickedness of idolatry*, as some understand 1 Sam. xv. 23, where the Vulgate explains וּתְרָפִים אָוֶן, *Uteraphim-Aven*, by 'quasi scelus idolatriæ.' Also an idol itself, as in Isaiah lxvi. 3. But in both these last-cited passages, אָוֶן, *Aven*, may, like Teraphim in the former of them, be the specific name of an object of worship;" in short, a deity: and such we find it to have been. Broughton[1] shews us that "Aven and Ate (*Hété*, see p. 107) were associated in the Armenian mythology." *Aven*, or *Aun*, or *On* (for they are the same), was the sun. Cyril, Patriarch of Alexandria, in Egypt, says that *On* among the Egyptians meant the sun: "Ων δὲ ἐστὶ κατ' αὐτοὺς ὁ Ἥλιος.

On, Aun, was the name of the city, according to Herodotus and Strabo, where the sun was worshipped, and it was called Heliopolis, and in later times Baalbec: thus identifying the sun and Baal, if any doubt remained as to their identity. The worship carried on at Hierapolis appears precisely the same in character and observances as that carried on by the Druids in Britain. See Ross's *Πάνσεβεία*, who informs us that the priests of Aven, or Hierapolis, were called *Galli* (or Gauls); that Apollo, or *the sun*, was the god worshipped; that three hundred priests ministered there, *clothed in white*, with their hands covered, with singing and musical instruments; that their high-priest was elected every

[1] Religious Rites and Ceremonies.

year, whose clothing was purple, with a golden mitre. Not far from the temple was a deep lake; in the midst of the temple was a stone altar, crowned continually with garlands: on this they burnt odours. They had divers feasts: the greatest was that of fire. They planted there divers trees (groves). The priests lacerated themselves—cut the hair of their head and eyebrows. Now compare this description with what we read of the Druids in Pliny, of the Celtic worship in the poems of Taliesin and Aneurin, and the fragmentary accounts of Baal-worship in the Scriptures, and the identification is complete.

The Baal-worship of Beth-Aven (or Temple of Aven), in Canaan, was notorious. The prophet Hosea[k] especially warns God's people against it: "Come not ye into Gilgal, neither go ye up into Beth-Aven[l]," (בית אין). Beth-aven was subsequently called "the house of vanity," but that would be the name by which it was reproachfully called by true worshippers. Aven meant *vanity* in a secondary, and not a primary sense, upon the principle that St. Paul says, "we know that an idol is *nothing in the world*[m]."

The worship at Beth-aven, in Canaan, and that of Avening in Gloucestershire, and that of Aven, otherwise Heliopolis, or Baalbec, above-mentioned, were all identical. The stone altars, the high place, the calves' bones discovered there[n], mark the similarity.

As there was a sun-worshipping tribe in Britain

[k] See Dr. Pocock on Hosea, folio ed., p. 191. "The high-places also of Aven, the sin of Israel, shall be destroyed." (Hosea x. 8.)

[l] Hosea iv. 15. [m] 1 Cor. viii. 4. [n] See Hosea x. 5.

called the Sen-nones, so Tacitus[o] shews us that there was a Celtic tribe who called themselves Aviones. *Sen* or *San*, and *Aven* or *On*, were synonymous.

Tydain, or *Tad Awen*, is said to have been the Titan father of inspiration, the Apollo of the Britons. Taliesin says—

> "Seven score personifications pertain to the Awen,
> In the deep, which is void of wrath,
> In the deep, where deep indignation dwells,
> In the deep, beneath the elements,
> and
> In the sky, above the elements."

It has been suggested by some writers that Avening takes its name from the river Avon, which has one of its sources in this parish. On the contrary, the river took its name from the place, or rather the worship there carried on. Rivers, we know, were dedicated to various deities, and took their name from them: so Avon is the river of the sun[p]; its fertilizing properties, the clearness of its stream, the healthiness of its waters, all tending to a mythological nomenclature. It is to be remarked that out of the five or six rivers Avon in Britain, *three* of them pass through Gloucestershire; so that Aven was probably a favourite name under which sun-worship was carried on among the Dobuni. The Avon had its representative among Celtic and

[o] *De Moribus Germanorum*, c. 39, 40.

[p] It is remarkable how this word varies in its way of pronouncing and writing among the Celtic nations, still retaining the same radical force:—Chaldee, *Abana*, Spanish, *Abano*, Irish, *Avan*, Welsh, *Avon*, English, *Avon*, Cornish, *Auon*, Manks, *A'on*: the two latter approaching nearest to the Hebrew, אוֹן. In Ireland Avon is treated with divine honours as *Avon-dhu*, the god Avon.

co-ethnic nations in the Abono of Spain, and the Abana of Damascus: "Are not Abana and Pharpar[q], rivers of Damascus, better than all the waters of Israel[r]?" But more on this subject in Appendices I. and II.

Another of our Gloucestershire barrows goes by the name of Bowm, or Boun Hill.

Bāmah, במה, is a high place dedicated to religious worship whether true or false. It occurs as such in Ezekiel xx. 29, "And I said unto them, what is the high place whither ye go? And the name thereof is *Bamah* unto this day." In seven passages the LXX translate it by *βωμὸς*, 'a high or lofty altar,' and the learned Vitringa on Isaiah xvi. 12 gives it as his opinion that this is almost always the sense of the word when used for those places of false worship where the Israelites sacrificed. Æschylus uses the term in the same sense, and makes a difference between the *βωμὸς πατρῳος*, 'the paternal or household altar,' and the *βωμός τῶν δημίων*, or 'public places of sacrifice[s].' The style of worship carried on at these places is shewn by Herodian[t], where it is said that Eligabalus the Emperor, (who previous to his being exalted to the purple had been priest of Baal, the sun, in his own country, which his name *El-a-ga-bal* signifies,) *περὶ τὲ τοὺς βωμοὺς ἐχόρευεν ὑπὸ παντοδαποῖς ἤχοις ὄργανων γύναια τὲ ἐπιχώρια ἐχόρευε συν αὐτῷ περιθέοντα τοῖς βωμοῖς*: 'He danced round the Bamahs, altars,

[q] Pharpar also was a river dedicated to the sun under another synonym, or attribute. (See Appendix I. and II., under *Phra* and *Phar*.)

[r] 2 Kings v. 12.

[s] See Grævius, *Thesaur.*, vol. v. p. 667.

[t] Oxford edit. 1678, lib. v. c. 13.

to the sound of all kinds of music, and the women of his country danced in circles with him, running round the altars.' The *m* and the *n* in this word seem to be interchangeable, and *βουνός* and *βωμός* come out with the same meaning—

"*βουνοι* sunt *βωμοι*, aræ seu altaria [u]."

Grotius in Gen. xxxi. 46 says that *βουνὸς* is the same as *Gal-eed*. *Gal*, *Gol*, is anything round; hence *Gol-gotha*, 'a place of a skull,' or rather 'a place round like a skull;' of which more hereafter.

βουνὶς γῆ, in Æschylus, is a country full of hillocks or little round eminences, generally artificial; in which we have little difficulty in recognising the origin of our English word 'bun' for a little round cake. Earlier derivation בנה, 'To build, make, construct in a round form, to surround.'

As an altar *Bamah* has descended to our own ecclesiastical architecture. *Βῆμα*, according to Bingham [x], is 'the altar part of the sanctuary.'

Βῆμα γνωστῶν is 'the reading-desk;' *βήματι προάγειν*, is 'to ordain to the priesthood, to bring to the altar [y].'

The learned Bingham finds no better derivation for the word *βῆμα* than the Greek *βαίνειν*, 'to go,' but surely its etymon will be better found in *Bamah*, 'the high place.'

Βωμὸς ἀναίμακτος, 'The bloodless altar,' is the Christian communion-table.

Close to Bown Hill we have another long-barrow, on

[u] Hesychius. [x] viii. 6, § 10.

[y] See also Mede's Works, on *Βωμοί*.

Ben
Beinn Scot-Gael a mountain or hill
Bin Ir. Gael
Pen welsh
B

Selsley Hill; this apparently from סל, *Sel, Sul,* or *Sol,* 'to elevate, to raise up;' סלל, *Sellel*[z], 'to raise up very high, a high bank, a mound.' This may apply to the appearance of the hill itself, or the mound built upon it. *Selsley,* סללאי, would mean a 'place artificially built up very high;' thus Sil-bury Hill, Wilts., the highest artificial mound in Britain. But *Sul, Sil,* also means 'the sun' from its rising to an elevated position[a]. Pallas Minerva was worshipped at Bath as *Sul*-Minerva, and carrying out the *ἀρσενόθηλυ* idea of deistic unity, Minerva and the sun were the same, *Εἷς Θεὸς ἐστὶν.*

Ross, in his "Views of the Religions of Europe[b]," shews clearly that Minerva and the sun were the same. Minerva Medica and Apollo had all the same emblems, as shewn in the Roman remains discovered at Bath; Æsculapius and Hygeia the same.

The popular name of the tumulus on Selsley Hill is the Toots. We have in Gloucestershire and many other counties, places and hills called Toots[c]. Now we

[z] See before, under *Uley.*

[a] "Mercurium qui a Cicerone *σίλβων,* a Marone Cyllenius ignis, solem fuisse censet Vossius."—Lord Herbert, *De Relig. Gentil.,* p. 30.

See Appendix I. on *Sul.*

Another name for Bath was Acmanchester. It has been usual to refer this name to a Saxon etymon, as Ache man chester, the city of sick men, or invalids; query, was it not rather derived from the Oriental deity Acmon, who according to Bryant, vol. ii. p. 251; vol. iii. p. 231, was the God Lunus, and therefore the same as Apollo. Under whatever name, we find Bath universally connected with the sun, whether as Caer Paladun, or Aquæ Solis, or Acmon-caster. Acman is said to have been the first Celtic king.

[b] p. 522.

[c] Toots, as above, at Selsley; Toots in the parish of Quedgeley, Gloucestershire; Mythe Toots, near Tewkesbury; Toote Hill, in Lin-

know from Lucan, Lactantius, Livy, and others, that Teutates, or Toots, was the name under which the Gauls and Britons worshipped the Deity, in some respects corresponding in his attributes with the Mercury of the Romans and the Thoth, or Taut, of the Egyptians. The name may be compounded of טט די, *Di, Tatt* or *Tet*, 'God the parent of all[d].' He seems to have been recognised under the names of Teithan, Titin, by the Hiberno-Celts, Tydain by the Cambrian Celts, and the Titan of the classics, a well-known title of the sun, from טט אין, *Tit-an*. From the same root we have the goddesses Tethys and Thetis,—

——— μητέρα Τηθὺν[e].

But, as we shall see in the course of our enquiry, the Deity is called indiscriminately male and female, and both:—

Ἄρσην καὶ θῆλυ.

We need take little notice whether we meet with the Divinity as god or goddess. "Mercuries," says Montfaucon, "are mostly of no sex." טיט, *Tit*, is 'clay out of which man was formed.' Aristotle says that Tethis was the first parent of the generation of things. Man, as Apollonius Rhodius[f] says, was Γηγενὴς, 'earth-born.' It is the term applied to the aborigines of the

colnshire; Cleeve Toot in Somerset. ("British Remains.") Tothill-street, Westminster, "taketh its name of a hill near it, which is called Toote-hill, in the Great feyld near the street." (Norden, *temp.* Elizabeth.) It probably enters into the names of such places as Tetbury, Tutbury, Tettington, Tattington, Tooting in Surrey, &c.; but see Appendix I., under *Tet*.

[d] See Appendix I., *Tit, Tat,* טט.

[e] Homer, Iliad, xiv. line 201, and 302. Query, hence Greek Τίτθη, 'a nurse,' and 'Titty,' English.

[f] Argonaut i. line 994.

human race by the author of the Wisdom of Solomon[g]: "For in the old time also, when the proud giants (γηγενεῖς) perished, the hope of the world, governed by Thy hand, escaped in a weak vessel, and left to all ages a seed of generation." Hesiod[h] says χθόνιος, 'earthy;' Callimachus[i] says Πηλόγονος, 'mud-born, born of chaotic mud;' St. Paul[k] says, "The first man Adam was made a living soul. ... The first man is of the earth, earthy." אדם means formed of אדמה, 'earth;' *Tet* and Adam mean exactly the same thing; the attributes of the one are the attributes of the other. As Mercury among the classical heathen was the teacher of arts, sciences, and languages, so Adam was the originator of all these things. "Of all gods," says Cæsar, "the Gauls worship Mercury, i. e. Teutates, the chief." We may, I think, fairly consider that Teutates was the first man Adam, created in the image of the living God, and held in reverence on that account as the parent of man, and representative of God upon earth[l]. Should, however, the idea be preferred that Noah is meant, he would be the last of the first race of gigantes and the first teacher of the new generation, and certainly might be intended: undoubtedly Teutates points to one or other of the two. The Carthaginians were in the habit, as we learn from Livy[m], of making tumuli to Mercury Teutates. The worship of Teutates may have been introduced to Britain through the Phœnicians, or it may have been an aboriginal worship. I should rather infer that it was an universal memorial of the origin

[g] chap. xiv. 6. [h] Theogon, line 697. [i] Hymn in Jov., line 3.
[k] 1 Cor. xv. [l] Gen. v. 1. [m] lib. xxv. c. 44.

of the human race. May not the caduceus, or staff of entwined serpents, which is the distinguishing emblem of Mercury and Apollo, which in fact are the same, have an allusion to Adam's fall through the seduction of the Serpent, and the serpent-worship in Britain have been introduced in this manner, gradually becoming more and more corrupt as time rolled on?

Another of our tumuli is called Far-Barrow. This I conceive is not so named from its distance from any others, but rather from פר, *Phar* or *Phra*[n], 'the sun,' the god of fer-tility, under its emblem of פר and פרה, *Phar* and *Phra*, 'a young bull, or heifer, or calf,' under which it was worshipped by the Canaanites. It entered into the Assyrian mythology, in which there was a *Bit-Phara*, or 'temple of the sun.'

Very near Far-Barrow, which is in Hawkesbury parish, is Hamoth Hill, and within a few miles we have Ararat, where there is a large tumulus. Whether these two latter names may be of fanciful origin or not I have no means of judging, but we find them surrounded by places having names of an Oriental etymon, and abounding in remains of British worship. Nevertheless the fact of names of so peculiarly Scriptural a type as Aven, Hamath, Ararat and Solomon's Court, occurring within a radius of a few miles, yet totally unconnected in every other way, is not a little remarkable.

[n] The name seems to enter into that of Farnmael, or Farmael, one of the last British kings of the Dobuni, who according to the "Anglo-Saxon Chronicle" was slain at the battle of Dyrham, A.D. 577, and seems to combine the association of פר, *Phar*, and אל, *El*.

In Siam the Sun is worshipped as Pra-Athit
the divine light a combination of Thra & Hete
πυρ

In the large barrows at Hawling-Wood and Ablington we seem to trace the British *Heaul* and *Apheaul*, corresponding with Apollo and deriving from עפל, *Apal*, 'to be elevated,' or עפ, *Ap* or *Op*, 'to coruscate, or shine.'

On the southern summit of the beautiful hill in the vicinity of the city of Gloucester, and forming one of its most pleasing walks, is a very remarkable and unusually large tumulus, which, though never opened in the memory of man, yet evidently had a sepulchral character, some of the stones of the cromlech having been seen there within the last seventy years[o]. Matson

[o] "Did you ever hear of three immensely large stones lying in a hollow at the extreme point of Robin Hood's Hill? I have seen them some sixty years ago, but the last time I was there only one was visible; perhaps the others were covered over with turf. It was always a problem how they came there, or for what purpose intended. They must have been carried up, as it is not a rocky hill. I remember a tradition that 'they were three stones thrown by Robin Hood at the devil,' and this is all I ever did hear."—*Letter from the late Mr. Charles Hale, of Cheltenham, to the Rev. Samuel Lysons, March* 14, 1860.

Mr. Hale's testimony is valuable as that of an eyewitness. The stones are no longer *in situ*. It shews that the tumulus existed, and that it had been explored. It asks a question also which is difficult to solve, except upon the supposition suggested in pp. 43, 44 of this work, viz. that our British ancestors were possessed of mechanical skill and knowledge far beyond that for which they have been usually given credit. The hill is extremely steep, and unapproachable by wheels, and the stone could not have weighed (judging by those found elsewhere) less than ten tons. Robin Hood could never have had any connection with this locality; the name is a corruption of Robins'-wood, the family of Robins being the lessees of the manor under the Abbey of Gloucester in the time of Hen. VI. and VII. It was previously known in all ancient documents as Matson or Mattesdune Hill.

Math seems in some respects to have corresponded with Beth-peor; we read that the Israelites joined themselves to Beth-peor, and ate the offerings of the dead, or to the dead. Mat-sun may be a repetition of

Hill, or Mattesden Hill as it was more anciently called, seems to derive from מת, *Mat* or *Math*, 'to die, or to put to death.' *Meth* is British for 'to die.'

It is written of the idolatrous Israelites in the wilderness that they "ate the offerings of the dead[p]," or the sacrifices offered to the dead. These are called מתים, *Mat-im*. As a noun, מת, *Mat*[q], is 'a dead body or carcase,' whether of man, woman, or beast. (Hence perhaps, English, 'meat.') As a noun also, מות, *Muth*, means 'death.' (Hence a myth or mystery, a secret hidden thing.)

The Moabites worshipped *Muth* under the name of Asi-Muth[r] at a place called Beth-jasimuth and Jarmuth[s].

The Phœnicians had a god *Μουθ* corresponding to Death and Pluto; but Pluto, we learn, was also the sun. "We see," says Lord Herbert of Cherbury[t], "that Eusebius has given another mystical interpretation of Pluto's theory, where he says that Porphyry by that name meant the sun, which, appearing but little in the winter, goes down to the Antipodes, or lower parts of the world." Pluto is the representative of death and of the setting sun. Pluto was indeed the sun at the winter solstice, as we read in Eusebius. And this perhaps explains the position of the barrow on Matson's[u], or Robin's

the word, the former part the British and the latter the Saxon, as in Win-sun, Bel-sun, Al-sun, Cur-sun.

[p] Psal. cvi. 28.

[q] Parkhurst, "Heb. Lex.," p. 396.

[r] *Ashimuth*, אשימות, 'The fire, or burnings, of the dead.'

[s] See Notes on Ezekiel xxx. 9. in *Crit. Sacr.*, p. 5,910.

[t] *De Relig. Gentil.*, p. 151.

[u] The idol of the sun in India, at Naugracut, is said by Mandelslo to be called Matta.

i.e. mouth or mowing

Math as in composition of Aftes-math Latter-math means cutting down mowing. in Saxon mæd and mæsan hence a mead or meadow a mowable field, a field kept for cutting in Spanish we have the word matar and Italian amazzare to cut down destroy or slaughter matzgen germ and Massacre The British God Math or Death or old Time is usually represented with a scythe as the mower-down of the human race. Mounds having the name of Mod. Mute & Mote are common in England & Scotland as "Mota de Windecor." & Mute-hill of Scone Mât in Arabic means to die and Yz-mât is dying see pp. 244. 254

It is interesting to find that at Mat-lock in Derbyshire there is also a Mat-son hill now corrupted to Masson hill. The whole of this district abounds in Druidical remains

† A large tumulus in this Parish was opened in 1804 an account of which is given in the Annual Register for that year p.* 141.

Wood Hill, being turned a few points further towards the north and south than is usual in tumuli of this description, if it were intended to represent the winter solstice; though the circumstances of the shape of the hill must to a certain degree have limited its position and affected its Orientality.

Plutarch tells us that the inhabitants of these islands kept every thirtieth year a solemn feast to Saturn, when his star entered Taurus. Maximus Tyrius says that the great British feast of Belonus (*Baal*, 'the sun') was on the 1st of January, but the Romans changed it to December 25. It is not a little singular that it should correspond with the birth, or rising, of the "Sun of Righteousness."

A large tumulus in the parish of Duntesbourn, Gloucestershire, is called Jack's Barrow, and there is a place in the neighbourhood called Jack's Green. It has been customary to suppose that this Jack was some great Danish or Saxon chief. May not Jack be only a corruption of Jacchus, a well-known name for the sun?

τούνεκα μὶν καλέουσι Φάνητα τὲ καὶ Διόννσον[x].

We find here the same evidences of Baal-worship. A place of British worship in Wilts. is also called Jack's Castle.

The last of the Gloucestershire barrows[y] which I

[x] Diod. Sic., lib. i.

[y] Reference has been chiefly made to the tumuli of Gloucestershire, in consequence of the author having had the facility of personal inspection of the great majority of them; but Derbyshire, Cumberland, Cornwall, Lincolnshire, Wilts., Dorset, and other counties, bear out the same

shall bring forward is that of Windmill tump, to which, on account of its peculiar interest, its more than usual perfect state, its singular confirmation of the views thus far adduced, and my own freer opportunity for examination, I shall not apologize for devoting a few pages.

theory. In Appendix I. on Places retaining British Names, notices will be found of tumuli, temples, and other Druidical remains in other parts of England.

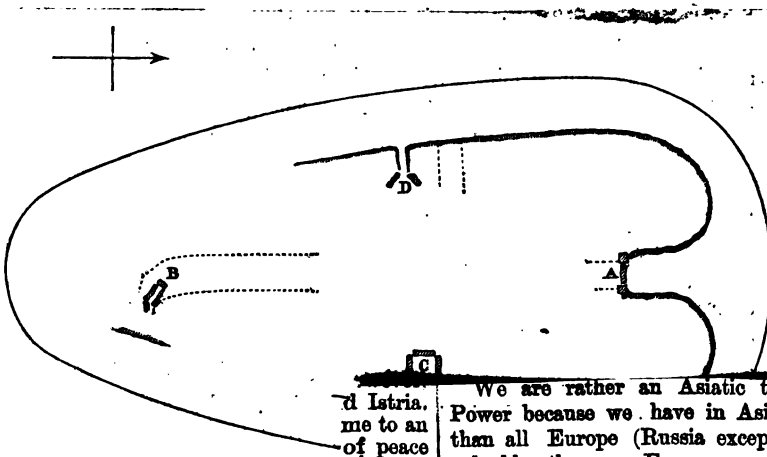


Fig. 17. *Ground-Plan of Cham*

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rule in India a hundred and fifty millions
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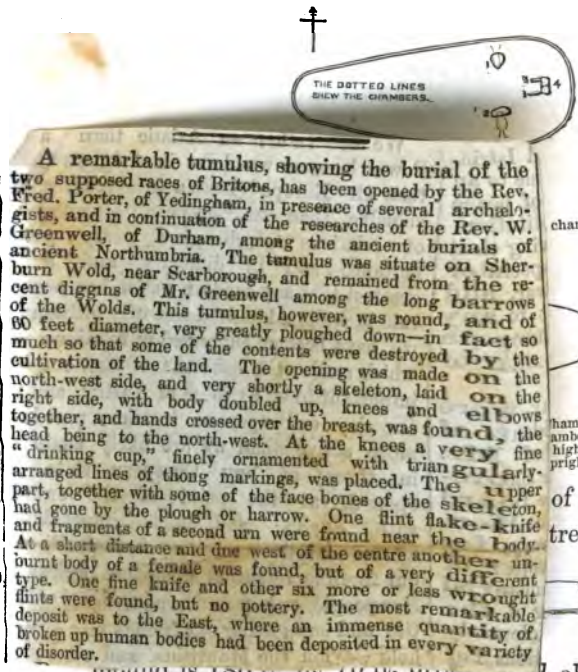
which render the concerns of that empir
important to us as those of Austria, and w
one day call upon us to take a part in
more active than we are likely again
in those of any European state.
opened, at the point of the sword
with Japan; and it is impossible
what complications may eventually re
our forcible intrusion upon that jealous
sive people, or how far the necessity of
ties and supporting our friends may carry
hold Ceylon, the Mauritius, and other pla

THE TUMULUS OF WINDMILL TUMP AT RODMARTON, GLOUCESTERSHIRE.

In the month of May, 1863, was commenced the opening of a tumulus on the Author's property at Rodmarton, Gloucestershire.

Bird's-eye View of Rodmarton Tump.



A remarkable tumulus, showing the burial of the two supposed races of Britons, has been opened by the Rev. Fred. Porter, of Yedingham, in presence of several archæologists, and in continuation of the researches of the Rev. W. Greenwell, of Durham, among the ancient burials of ancient Northumbria. The tumulus was situate on Sherburn Wold, near Scarborough, and remained from the recent diggins of Mr. Greenwell among the long barrows of the Wolds. This tumulus, however, was round, and of 60 feet diameter, very greatly ploughed down—in fact so much so that some of the contents were destroyed by the cultivation of the land. The opening was made on the north-west side, and very shortly a skeleton, laid on the right side, with body doubled up, knees and elbows together, and hands crossed over the breast, was found, the head being to the north-west. At the knees a very fine "drinking cup," finely ornamented with triangularly-arranged lines of thong markings, was placed. The upper part, together with some of the face bones of the skeleton, had gone by the plough or harrow. One flint flake-knife and fragments of a second urn were found near the body. At a short distance and due west of the centre another unburnt body of a female was found, but of a very different type. One fine knife and other six more or less wrought flints were found, but no pottery. The most remarkable deposit was to the East, where an immense quantity of broken up human bodies had been deposited in every variety of disorder.

chamber, the walls of which

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of those known by

treme length of the

about 10 ft. high.

It lies as nearly as possible due east and west, as most other long-barrows which I have seen[a].

[a] Belas Knap and the Ablington barrow lie north and south.

The popular name of Windmill tump had probably diverted the attention of two such able antiquaries as my late uncle and my father (upon whose property it was) from its character as a place of sepulture, and an attempt at investigation by myself in my younger days was discouraged on these grounds.

Having recently assisted at the opening of several tumuli in the county, I thought it would be a discredit to me to leave uninvestigated a mound so remarkable.

The surface earth being removed at the east end, the mound appeared to be composed of the rubble-stone of the country, not thrown together at hap-hazard, but as though dry walls had been erected through the whole course of the tumulus, so as to support the rubble-stones and prevent their falling about. A double wall appears to have been erected entirely round it, and this supported by transverse walls at certain intervals. A few feet below the surface, the workmen discovered two very large unhewn stones placed upright in the ground opposite to each other, each of them 8 ft. 6 in. in height. Against

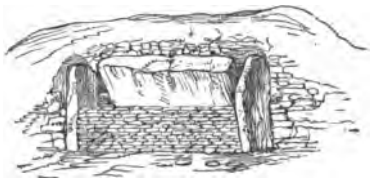
Slanting Cromlech, as seen from the East.

these was found, leaning in a slanting position, a third stone, of vast size, which did not appear to have slipped off, or ever to have formed a covering upon the other

A cromlech of very similar appearance consisting of three stones, only that the superior stone has not quite so much of the slanting character, has been discovered in the valley of El-Aroussa in Kabylia Algeria see Magasin Pittoresque May 1849 in which a wood cut is given.

Baron Bonstetten gives a wood cut of a
standing Cromlech at Maintenon Seine et Loire.
France

two, being supported on each side by a low dry wall. The position of this stone is precisely of similar ar-



Western View of the Slanting Cromlech.

rangement to that of the cromlech in the county of Kilkenny, Ireland, described and figured in vol. xvi. of the *Archæologia*, another at Brownstone, co. Carlow, figured in Higgens's "Celtic Druids," p. 1, and also of that at Mol-fra, in Cornwall [b], as shewn in the model in the British Museum, and was evidently placed designedly in that position for sacrificial purposes. The sloping position is ascribed to the inclined plane of the altar of holocaust in the temple of Solomon [c]. Shelving or sloping altars are noticed in King's *Munimenta Antiqua*, vol. iii. p. 230. Another dry wall filled up the space between the two perpendicular stones.

Beneath these were discovered a quantity of bones of animals, and the teeth of horses [d], tusks of boars [e], and jaws of calves [f], the three animals (if we may judge by their appearing so frequently on the reverses of the British coins) held as sacred by the Britons [g].

[b] Trevithy stone, figured in frontispiece to Britton and Brayley, "Beauties of England and Wales," vol. ii.

[c] Mahè, p. 26.

[d] The horses of the sun.

[e] The swine, Isaiah lvi. 17.

[f] The calves of Bethaven.

[g] "A horse was one of the most usual symbols of Noah, and a mare of the ark. The sun, therefore, united with the horse, is no other than

At this part of the tumulus, I remarked the total absence of all human bones, but moistened powdered charcoal was found in some quantity. This would appear to have been the high altar upon which the victims were offered up. These altars are usually called cromlechs, (חרם לוח, *Cherim luach*, 'devoted stone, or altar[h],') and though often confused by writers with the kistvaens or sepulchres, are totally distinct, as we shall see presently[i].

Cromlechs and kistvaens are found in many parts of the country without any mounds; but I conceive they have all been originally covered, but that the utilitarian

the great solar patriarch, while his consort is merely the *hippa*, or ark."—*Faber's Cabiri*, vol. i. p. 100.

The British horse cut out of the chalk-hill in Berks., commonly called White Horse Hill, is doubtless of vast antiquity. It is in the immediate vicinity of that kistvaen, or remnant of a long-barrow, called Wayland Smith's cave, and of Ash down, the place of gathering, possibly, of the Aswi or Ashwi, 'the children of the horse.'

The Tauric Neptune, or Poseidon, identified with Noah, was represented under the forms of a horse and a bull. The boar was also symbolical of Noah, and a sow of the ark. Vishnu was feigned to have been metamorphosed into a boar; and the nurse of the Arkite Jupiter, or in other words the Noetic ship, is said by Agathocles (*Apul. Athen. Deipnosoph.*, lib. ix. p. 375) to have been a sow.

The White Horse in Berkshire has been assigned to the Saxon times by some antiquaries, as commemorative of the battles of Hengist and Horsa, whose emblem it is said to have been; but I cannot help thinking that any one who compares the figure cut out on the chalk-hill with the figures of horses on the British coins, long antecedent to our Saxon invasion, would be convinced of the identity. It is far from improbable that the early Saxons venerated the horse upon the same grounds as our British forefathers.

[h] Rowland's *Mona Antiqua*, p. 47.

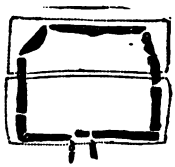
[i] I find that Olaus Wormius has remarked upon the difference between the cromlech and the kistvaen in terms nearly similar.

Lech Ardos Lapis Lechge

requirements of the soil or stones with which they were covered have caused the covering material to be removed.

Our next investigation was made at the northern shoulder of the mound; and here we came to a sepulchral chamber, or kistvaen, formed by seven large upright unhewn stones, with a paved floor, covered at the

Form of the Northern Chamber.



Form of the Southern Chamber.

N.B. The dotted line indicates the covering-stones.

top by a vast single stone, measuring nearly 9 ft. by 8 ft., about 18 in. thick, and weighing probably eight or nine tons.

This chamber was approached by a very narrow passage, enclosed by dwarf dry walls on either side. The entrance was closed nearly up to the roof by a barrier formed by two stones placed side by side upright in the ground, each hollowed out in the centre in a semi-oval shape by nature and not by art, and selected evidently for this purpose, together forming a sort of port-hole of an oval shape, similar to that which appears in the chambered tumulus at Avening opened in 1809, and described and figured in vol. xvi. of the *Archæologia*. This opening, again, was closed up by another upright stone placed in front of it, which we had to remove before we could gain access to the chamber.

Within this tomb lay flat upon the floor the skulls and skeletons of no less than thirteen persons, apparently male and female, young and old.

On the floor among the bones were discovered the following articles:—

1. Five small flint implements, two of them finely wrought, so as to be almost transparent, used probably as lancets or arrow-heads.

2. A large piece of natural flint, placed there doubtless with some superstitious object—emblematical probably of, or for the purpose of keeping up, the sacred fire[k]. This flint must have been brought from a considerable distance, as there are none of this character within twenty miles of this locality.

3. There were the *débris* of a crock of very coarse, almost black pottery.

4. A largish stone of a grit not found in the neighbourhood, used probably as a hammer.

5. A small round pebble, such as is said to have been found in most barrows of this character.

These were the entire contents of the chamber. The human bones, for the most part, present no appearance of cremation. Nevertheless, there are some indications of fire upon a very small portion of them. One victim only, perhaps, was burnt. There was no ap-

[k] Both in true and false religion the same sentiment prevailed. "The fire shall ever be burning upon the altar: it shall never go out." (Lev. vi. 13.) The Greeks preserved an inextinguishable fire at Delphi, and it was the business of the Vestal virgins at Rome to look after the eternal fire. "Among the Persians and other fire-worshippers," says Sir Wm. Jones ("Asiatic Researches," vol. ii. p. 60), "the same custom prevailed."

Flints seem universally to accompany these burial places.

* It has been suggested that these pieces of crude flint were interred with the deceased with the view of their being required for the purpose of making spear heads in the future world to which they looked forward. This is not improbable.

The American Indians have the same idea as to perpetual fire. See Seven years Residence in the Deserts of North America by Abbé Domenech.

pearance of this chamber having been disturbed before by human hands, although the confused position of the skeletons would lead to the supposition that some disturbance had been caused by foxes or rats, both of which seem to have frequented the place, the latter in great numbers.

The discovery of rats' bones[1] in quantities in the British tumuli, has been a matter of considerable question. May it not be solved by reference to Isaiah

[1] Mr. Bateman, the indefatigable investigator of tumuli, in his "Vestiges of the Antiquities of Derbyshire," mentions the very frequent discovery of rats' bones in the barrows. No doubt rats may have been induced to make these sepulchres their places of abode for the feast they might have upon the dead bodies, and have lived in these places as long as they found food, and died there, but the constant discovery of them leads to the supposition that they had some other connection with these places of sepulture. There certainly is nothing too absurd to imagine as connected with the superstitions of an idolatrous people. We learn from Selden, *De Diis Syriis*, that Apollo was called *μυοκτόνος*, or the Rat-slayer: "Apollo Smintheus *μυοκτόνος* dictus a muribus quæ memorat Eustatius ad A. Iliados."—*Selden's Works*, vol. ii. p. 375.

The Persian Magi are said to have sacrificed rats:—Οἱ δὲ Περσῶν *μάγοι τοὺς μῦς ἀπεκτίννυσαν.—Plut.*, viii. 125, *in Stephani Thesaur. Valpy*, 6,272.

It is not improbable that rats were eaten in the sacrifices. Pliny tells us that it was not until the consulship of Scaurus, that rats and mice ceased to be served up at the tables of the Romans. This, coupled with Pliny's remark that it was questionable whether the Britons learnt their religion from the Persians, or the Persian Magi from the Britons, is worthy of remark.

Aristotle, "Rhetoric," ch. xxiv. l. ii., seems to consider the derivation of *mysteria*, *μυστήρια*, from *μῦς*, a sort of bad pun. There may nevertheless be more superstitious connection between the two than he was willing to allow. Athenæus adopts the derivation, considering that mysteries are secret things, like the *μυστήρια*, or lurking-places of rats and mice.

Pliny has a chapter on myomancy, or soothsaying by means of rats and mice, (*Nat. Hist.*, lib. ix. c. 57).

lxvi. 17? "They that sanctify themselves, and purify themselves in the gardens behind one tree, eating swine's flesh, and the abomination, and *the mouse* (qy. rat), shall be consumed together, saith the Lord."

Burder, in his "Oriental Customs," vol. ii. p. 225, thinks that the prophet is supposed here to allude to myomancy, a kind of divination by rats and mice. So similar appear to have been the superstitious observances of Canaan and Britain, that there is little doubt that for whatever purpose the one country used them, so did the other also.

A heap of very small fragments of bones appears to have been dragged together into a corner by some animal of prey, which had gained access to the chamber. Dr. Thurnam writes me word, that he found the tibia of a fox, or small dog, among the human bones.

A second chamber in the southern shoulder of the mound was opened in the month of October. This had evidently been rifled in former generations. Human bones in quantities were found here, mixed with the earth, which had been thrown in again in confusion. The structure of this chamber was much the same as that on the northern side, only that it was composed of nine stones instead of seven, as in the other case. Attempts at former investigations of the tumulus in other parts, are indicated by depression in the mound at different places, principally in the centre, and that probably in the time of the Romans. The head of a Roman spear, the nail of a Roman horse-shoe[m],

[m] This was precisely of the character of the nails found in the horse-shoes frequently dug up at Gloucester, from 8 to 9 ft. beneath the

* The Esquimaux still bury with their deceased friends such things as they held to be most valuable to them during their lives

"The grave was simply a steep ledge of rocks on one side and on the other long stones set up on end. Within this were the bones & skull of the deceased man. At the head was a pile of rude stone covering the utensils which belonged to him while living! Through the opening I saw his powder flask, a little tin kettle suspended over a blubber lamp, the knives which he was wont to use and other trifles all placed in perfect order. Besides this pile were his seal, walrus and whaling instruments." Capt. Chas. Francis Hall Life with the Esquimaux. London Sampson & Low 1865 p. 103

According to the same authority even little children had the toys they played with during life buried with them in their graves.

For the custom with regard to the children of Israel read Joshua see p. 1[illegible].

Similar customs [illegible] in Madagascar when King Radama II was deposed & put to death

"The Malagasy customs were so far observed, as that some of the articles which had belonged to the deceased, and which were said to have been selected by the Queen, were placed with his body within the tomb. Amongst those which I heard specified was one of the large English bibles which had been presented to him"

Ellis Madagascar revisited. p. 313
8 vo John Murray London 1867

and two small coins, one of them of the Emperor Claudius Gothicus, having been found in one of the former openings. The Romans had three or more stations in the immediate vicinity, and were doubtless actuated by curiosity to see what was inside these heaps, which Cæsar says were very common in this country; and perhaps still more so, as he says that the funerals of the Britons were most costly, and that they buried with them such things as they held to be most valuable. Many are the instances of the discovery of Roman coins in the British tumuli to be accounted for by this circumstance. The ransackers of these tombs were doubtless disappointed if the costliness of the funerals was confined to the number of animals and human lives sacrificed on those occasions, and if the precious things buried with the deceased were those which were precious only as having a religious, i.e. superstitious rather than material value. It is remarkable how the Romans left their traces in the shape of scattered coin wherever they went.

Any doubt as to the nation to which this place of sepulture belonged is set at rest by the character of the skulls, which Dr. Thurnam[n] unhesitatingly pro-

present surface of the street, and some inches below the recognised stratum of the Roman road. It is also similar to those found in the shoes dug up close to the Roman road, near Silbury Hill, in Wilts., and fully answers the question whether the Romans nailed their horses' shoes or not.

[n] "The human remains from the chamber in the barrow at Rodmarton are those of twelve or thirteen persons. The thigh-bones of the male skeletons measure 17 and 17½ in. The tibiæ 14 and 14½ in. The thigh-bones of the women measure from 15 to 16 in., the tibiæ 11½ to 12½ in. From these figures the stature may be estimated at about 5 ft.

nounces to be Celtic of an unusually high intellectual development, exhibiting an intelligence equal to the

6 in. for the men, and 5 ft. 3 in. for the women. Though the remains of a people of short stature, the strength of the bones and the prominence of their processes and ridges for the attachment of muscles prove that they were endowed with powerful and vigorous frames. Among the bones there are three cervical vertebræ completely anchylosed, a morbid condition observed likewise in the human remains from the chambered barrows at Uley[1] and Nympsfield[2], and which may perhaps be connected with some peculiarity in the habits and mode of life of the people for whom these tumuli were erected. Five or six skulls are sufficiently perfect to enable us to determine the cranial characteristics. Several are more or less encrusted with stalagmite, produced by the dropping or oozing of moisture through the walls or roof of the stone chamber. Ten are the skulls of adults, but none those of aged persons; three seem to be those of women. There is in addition the calvarium of a boy about twelve, and the maxillæ of two infants of two or three years of age. Three of the skulls are of men of the estimated age of from fifty to fifty-five years. They are of large size, and very similar to each other in form. They are gauged by 80, 91, and 93 oz. of sand respectively; the two last figures representing cerebral weights of 62 and 64 oz., or about the weight of the brains of Cuvier and Abercrombie. A fourth tolerably perfect skull is that of a woman of about sixty years. All four are of lengthened oval or dolicho-cephalic type. The occiput is full, rounded, and projecting. In all there are slight traces of post-coronal depression. The frontals are low and narrow, the superciliary ridges and globellæ prominent. The upper maxillaries are remarkably short, and with but slight prognathic tendency. The crowns of the teeth are in all more or less, and in one or two instances very considerably, eroded. The elongate type of these skulls (in which the breadth is only as 72 or 73 to the length taken as 100) is the same as that previously observed in skulls from the chambered long-barrows of Gloucestershire and Wiltshire; viz. at Uley, Nympsfield, and Charlton[3]

[1] עלה, *Uley*, 'a high place, a place of whole burnt-offerings, a place of lifting up of sacrifice, and the voice in prayer.'

[2] נם, *Nim-Sleep*, 'the sleep of death.' Ps. lxvi. 5: "They have slept their sleep," i. e. of death. *Nympsfield*, 'the field of tombs, the chambers of sleep and death.'

[3] חרדן, *Chare*, 'burning;' Charlton, 'the place of burning or sacrifice:' thence 'to char.'

skulls of the present generation; and this fact, coupled with the absence of all appearance of tools or metallic

Abbots in the former, and at Littleton Drew[4], and West Kennet[5]. This is quite different from the prevailing cranial type in the skulls from the circular (bowl and bell-shaped) barrows of Wilts. and Dorset, which is the shortened oval or brachy-cephalic. The former is probably to be regarded as that of the ancient Dobuni, a more primæval tribe than the Belgæ of South Wilts. and Dorset, by whom most of the circular barrows of those counties were probably raised. The chambered barrows of Gloucestershire and Wilts., so remarkable for the combination of ortholithic and horizontal masonry, and so various as to the details of their construction, are probably of Dobunian origin. They seem to belong to the 'stone period' of that tribe, flint implements and weapons being found in them, but as far as appears, none of bronze or iron.

"In describing the chambered long-barrow at West Kennet, (*Archæologia*, vol. xxxviii. p. 403,) attention was drawn to the fact that two of the crania found in the chamber presented clefts and fractures such as led to the inference that they had been inflicted during life, and were indeed the death-wounds. The conclusion arrived at was, that certain slaves or dependents had been immolated at the obsequies of their chief, and were buried with him in the same tomb. Evidence of such a practice on a still larger scale is afforded by the appearance in the remains of four skulls from the Rodmarton chamber. The two more perfect are those of men from thirty to forty years of age; a third apparently that of a woman of thirty years. The first is very remarkable. It presents a clean and nearly straight cleft through the whole of the frontal and front halves of the two parietal bones. The edges of this cleft are sharp, and stained of a brown colour. In the centre of the frontal, rather above the left orbit, is a hole the size of a sixpence, which at its upper edge is continuous with the cleft of which it forms the centre. This skull was at first supposed to be of a different type from the others, and brachy-cephalic, but the greater breadth is no doubt due to the permanent frontal suture. It is the skull of a remarkably large though probably short man, with coarse, heavy features, and somewhat prognathic, though very short upper jaw. The second is the calvarium of a smaller

[4] לילח, *Lille-ton Drew*, 'the place of evening sacrifices of the Druids.' Most places called Littleton are written *Lille-ton* in "Domesday."

[5] כון, *Chun*, *Ken*, 'the worship of Chioun, the moon.' Amos v. 26.

implements, is a feature worth observing. Several of the skulls appeared to have received fractures during life, and may have either received these wounds in battle, or may have been sent out of the world in sacrifice.

man, having the post-coronal depression more marked than any other of the series. The frontal and right parietal bones are gashed in various directions, the gashes probably representing as many murderous blows; they had certainly been inflicted before burial.

"The difference in the appearance of the cleft portions, which had fallen down, and been better preserved than the rest of the skull by the clay and moisture at the bottom of the chamber, is very striking. The fragment of the woman's skull presents an extensive cleft across the centre of the parietals, more irregular and jagged at the ends than the preceding. The fourth skull is represented merely by fragments, the margins of which are very sharply cleft. The number of gashes implied by these fragments is very great, and one might suppose that they had been inflicted in spite and wantonness. From their position at the bottom of the chamber many of them retain the natural oil of the

One of the Skulls found in the Rodmarton Tumulus.

bone, and the edges are as sharp and fresh as if the wounds had been inflicted yesterday. The remaining fragments present little worthy of remark. One, the half calvarium of a child perhaps twelve years old, shews the dolicho-cephalic character strongly marked at this early period of life."—*Letter from John Thurnam, Esq., M.D., to the Rev. Samuel Lysons, May*, 1863.

The character of the flint knives, the primitive arrangement of the whole monument, the comparison which it will bear with the earliest records of Scripture history, is remarkable, especially Exod. xx. 24, 25: "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen. And if thou wilt make Me an altar of stone, *thou shalt not build it of hewn stone*, for if thou lift up thy tool upon it, then thou hast polluted it." And this idea of pollution by the use of tools seems to have prevailed as a primæval institution, retained in false worship as well as true. The primæval altars were universally simple hearths of earth (ארץ, *Arth*; see that terminal, Appendix IV.) or of stone. Among the Israelites before Solomon, so among the Greeks, the only structure for sacred use was the altar. There is no record whatever in Hesiod or Homer of the existence of any place of worship except the altar.

The flint knives, too, have all the character of those primitive implements used in ancient times in all religious rites, whether of true or false religion, for circumcision, for shaving the head and eyebrows, for lacerating the body, for castration[o], and for embalming[p]. We read in Exodus v. 25: "Then Zipporah took a sharp stone," (צר, *Sher*[q]; marginal reading, 'knife,') "and cut off the foreskin of her son." And, again,

[o] "Devolvit ipse sibi pondera silice."—*Catullus.*
"Mollia qui rupta secuit genitulia testa."—*Juvenal.*

[p] "Λίθῳ Αἰθιοπικῷ ὀξεῖ παρασχίσαντες."—*Herodotus*, ii. 86.

[q] English derivation, 'shear, sharp;' German, *Scheren.*

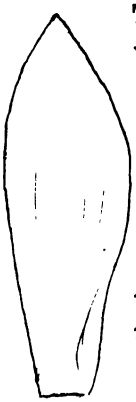
in Joshua v. 3: "Joshua made him sharp knives," (marginal reading, 'knives of flint,' צרים, *Sherim*,) "and circumcised the children of Israel."

And it is remarkable the reverence in which these weapons were held, for it is recorded in the Septuagint version of the Scriptures, that they "buried Joshua—in the border of his inheritance in Timnath-serah—and there they buried with him in the sepulchre in which they buried him there, the flint knives (*τὰς μαχαίρας, τὰς πετρίνας*) with which he circumcised the children of Israel[r]." With flint weapons of this sort did the Baal-worshippers lacerate themselves at their sacrifices, as we read in 1 Kings xviii. 28. They also shaved themselves with them, and "made baldness between their eyes." They cut off their eyebrows as a sign of mourning, which was expressly forbidden in the true worship, as we read Deut. xiv. 1, Jeremiah xvi. 6. With these they tattooed themselves, as we find was the custom of the Britons, all over their bodies, with representations of the sun, the moon, and the planets. Tertullian remarks upon the *Stigmata Britannica*, as well as other writers.

The flints discovered at Rodmarton are precisely of

1 2 3 4 5

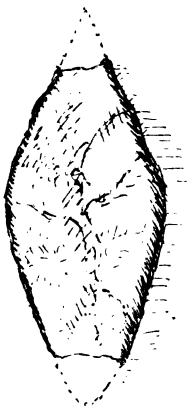
the same shape and character as those found in a tumulus at Broughton, in Lincolnshire, described by



Real Size

[r] Josh. xxiv. 30.

The Aztec a people of Peru sacrificed the most distinguished of their captives, this was done with great solemnity. The victim was stripped naked tied to a stake and his whole body "slashed with knives & razors made of a flint stone



Flint Arrow Head.

Long Barrow

Walker's Hill . Wilts . 1860

battles were fought there

In Jacobs Law Dictionary these are called Elf Arrows they are found frequent[ly] he says in England, a greater plenty in Scotland where the common people imagine that they fall from the Clouds

⊛ Oyster shells also have been used among primitive peoples in place of surgical instruments.

"One threw a ~~shark~~ jagged spear at me as he passed, which stuck in the inside of my left thigh. It was afterwards cut out by two women with an oyster shell. The operation left a wound as large as a common sized tea cup." The New Zealanders

Library of Entertaining Knowledge
p 254 1830

Mr. A. Trollope in No. 32 of the "Archæological Journal."

These flints seem to have entered into all operations of a religious or superstitious character among these primitive peoples, and thus, as in the case with Joshua, it seems to have been the custom to bury with them those evidences of the most remarkable transactions of their lives, especially perhaps those implements which were used at the last crowning scene, their inhumation. Parkhurst[s] shews us that flints were used as surgical instruments to a late period. Every circumstance connected with these long-barrows seems to point to Baal-worship.

The popular names, too, which these tumuli still retain, but little corrupted by the lapse of time, seem to mark it, as well as all the contents of the tombs themselves. Well may we say with the Roman poet,—

"campus ab illis
Dicitur æternumque tenet per sæcula nomen."

The tendency of names to continue is shewn in the Scripture names of the East, which have continued with little variation from the time when the Scriptures were written to the present day.

It is not a little remarkable that every long-barrow in this county of which I have been able to ascertain the popular name, still retains an appellation identifying it with the worship of the sun or moon, under its various phases and attributes, in the Hebrew, Chaldee, or a very near cognate language, such as that of the British must evidently have been.

[s] Heb. Lex., p. 595.

It is through the remnants of language thus preserved, and the traces of their religion, pieced in with fragmentary history of this country found interspersed with the histories of other countries, aided by craniology and other adventitious helps, that we are to rescue from oblivion and from modern scepticism (which seems now to attack everything) the traditions of our aboriginal ancestors. And although I would not give undue weight to etymology alone, yet when we find all these circumstances dovetailing in together, it requires a large amount of incredulity not to allow some grounds for the conclusions thus arrived at. It is surprising how often, where we find the name, we find the thing signified in the remains of worship *still existing;* and wherever the tumulus, camp, or whatever it was, is not now found, we may conclude that it has been destroyed in the lapse of ages.

Wherever I have found places in which there are remains of a decidedly Celtic character evidencing sun-worship, I have set about to discover the popular names of the places where these antiquities exist, and the names of the villages or townships in which they are situate; and in the great majority of cases I find a name of Hebræo-Celtic origin explanatory of the worship there carried on. In few instances is it more remarkable than in that of Rodmarton. Rodmarton is 'the place of the setting sun,' and glorious are the sunsets at that place. The name is composed as follows,—Rod-mar-ton.

רדה, *Rŏde,* (Hebrew and Chaldee,) 'to descend, to

Ruad, Road, Rad expansion. Ruád a fascae is a Gaelic name for the decline of day or sun down
Ruad was a Chaldaean Deity רדא Nomen Angeli pluviis terrae praefecti. Buxtorf Lex Chald.
Rad. Read, Reat meant a Druid
Sanctus est quisquis Reat. רדא Rada learned
hence 'to read'. Cormac's Lex. רדוא Raduia a teacher
Maur, great. It may be the place of the great teacher.

Tan a verbal root in Sanscrit whence the verb tan-oti he extends, stretches
Greek τείνω
Latin tendo to extend
Celtic Tarn extent.
Welsh Tanu see Prichard & Latham
Eastern origin of Celtic Nations
Malagasy Tany a country - Earth. land &c

The association of Maur or Mor & Win occurs at Mor-win's low in Cornwall
Mauritania is the country of Maur or Moor sun burning.

go down, to decline as the day;' so applied in Judges xix. 11, "The day was far spent[t]."

מאר, *Maūr* or *Mōr*, 'the sun.' "The Hebrew *Maor*," says Leigh[u], "is properly a lightsome body, as the sun, &c.;" and so applied Gen. i. 14, 15, "lights in the firmament."

טען, *Ton* or *Tān*, 'a fixed place,' "ex usu Chaldaico fixit, figo[x]:" hence Greek τείνω, 'to extend,' and perhaps English tent, as a dwelling; the earliest dwellings were extensive trees, and then tents. *Ton* or *Tān*, in Oriental languages, is used to signify 'a territory or dwelling-place,' as Toorkis-tan, the country of the Turks; Affghanis-tan, the place of the Affghans; Beloochis-tan, the place of the Beloochees; Hindos-tan, the place of the Hindoos, &c.

The name of Windmill Tump[y] would naturally suggest the idea that a windmill had at some period occupied that locality. Not the slightest trace, however, of such a building has been discovered, not the remotest tradition is there of the existence of one, and the position of the mound on the slope, and not on the top of the hill, is an argument against it. At Windmill Hill, near Avebury, in Wiltshire, I believe there are traces of Druidical worship, but no windmill. At Winslow, in Derbyshire, is a large tumulus. עין, *Oin*, *Win*, is 'the eye;' עין מלך, *Win-Melk*, is 'the eye of Moloch[z];'

[t] See Parkhurst, p. 641.

[u] *Crit. Sacr.*, edit. 1672, p. 5.

[x] Ibid., p. 91.

[y] Tump—British *Twmp*, English *tomb*, Latin *tumulus*, from Heb. טמן, *Tumn*, 'to bury, hide, cover up.'

[z] Melksham, in Wilts., compounded of מלך, *Melk*, and חמה, *Hame*,

Moloch-Baal, 'the King, the Lord of the heavens, the sun.'

In Palmyra was an inscription,—

Αγλιβηλῳ καὶ Μαλαχβηλῳ πατρῳοῖς θεοῖς.

Win-melk is 'the eye of Moloch;' or the name may be derived from עין מלח, *Win-molah*[a], 'the full eye,' from its situation in the full eye of the sun. "We know," says Mr. Maurice[b], "that the Druids worshipped the sun under the title of Moloch, so we are certain that that worship was derived to them from their Eastern ancestors." The sun was deemed by the ancients as the eye of God, and poets, ancient and modern, have loved to represent it so.

"Hide me from day's garish *eye* [c],"

and

"Pay no worship to the garish sun [d]."

'the heat of the sun.' Melch-bourne, in Bedfordshire, Melc-combe, in Dorset, seem to retain traces of Moloch.

The Gaelic for fire is *Molc.* "Sic ignis solis loco."

Milcom was the abomination of the children of Ammon, *quasi* חמה אור, 'the burning heat of the sun.'

There is an artificial cavern of a somewhat similar character in an island called Macra, in Lough Derg, co. Donegal, Ireland. This place was formerly called Uamb Treibb Oin or Win, 'the cave of the tribe of Oin or Win.'

[a] Molis was a divinity, or an attribute of divinity, among the Assyrians, corresponding with the Chaldæan Gula, or the moon, and with the Mylitta of the Greeks, meaning the moon or the moon-god, or the female power of the sun. See Rawlinson's Herodotus, vol. i. pp. 271, 612.

Molis, or Molah, seems to have been an attribute of fertility and fulness; Mul and Multa seem to have been equivalents.

[b] Indian Antiquities, vol. vi. p. 71.

[c] Milton, *Il Penseroso.*

[d] Shakespeare, "Romeo and Juliet."

Wimille is about 2½ or 3 miles from Boulogne sur Mer.

Wimpeny or Vimpeny Glorshine
עין פנה The face of Win or Presence of Win.

עין ain or Win a Fountain 'ain Arabic 2 aynaq Turkish Fons dat

ain in Irish Gaelic is an eye and also fire also a ring. hence annus a circle a year a circle of the Sun.

We find the same name in the Celtic parts of France pronounced Wimille.

At Win-mill Hill, in the parish of Avebury, Wiltshire, the most notorious place for Druidical worship in Britain, there are seven or eight tumuli within the compass of a mile or so.

Wim-ley, עין לאי, a place of Win, in the parish of Wotton-under-Edge, Gloucestershire. Win-son, or Win-sun, in Gloucestershire, seems a repetition of the word עין שמה, if it be not Winston, 'the place or habitat of Win.'

עין, *Win*, is originally a fountain; hence the eye the fountain of light to the human body[e] the sun as the fountain of light to the world. Sir Walter Raleigh[f] has quoted the fine expression anciently attributed to Orpheus, "God is an infinite eye." Osiris, the Egyptian sun-god, was represented as full of eyes. This idea is carried on in Revelation, where the representation of the angelic messengers and of the Lamb that was slain are depicted as "full of eyes."

Cerid-win, כרד עין, 'the round eye,' was the name under which the Britons worshipped the moon. She is also called Ogyr-win[g], from הוג, *Hog*, or *Og*, signifying rotundity of form or motion[h].

[e] Hence *Een*, Scotch; *Eyen*, Saxon; *Eyes*, English; *Augen*, German; and *Wine*, from its flowing and from its brilliancy, and imparting brilliancy to the eyes, also to *wink* with the eyes.

[f] History of the World, p. 16.

[g] Query, hence Ogre and Ogress,—

"Ogress, Ogre cannot come,
Give great key to Tommy Thumb."

No doubt many of our nursery ditties and fairy tales are relics of the mythology of the past. As a proof of this theory we find the fairies of the poets bearing the very names of the divinities which appear in the

Gran-win is the name of Apollo in Taliesin's poems. Confirmative of this a votive altar was found at Mussel-

Assyrian and Chaldee nomenclature, and are retained in the popular names of our British tumuli and Druidical cromlechs.

In the "Life of Robin Goodfellow" are the following lines:—

"Pinch and Patch[1], Gull and Grim[2],
Goe you together;
For you can change your shapes
Like to the weather.
Sib and Tib, Licke and Lull[3],
You have tricks too,
Little Tom Thumb that pipes
Shall goe betwixt you."

In Drayton's *Nymphidia* we have the following fairies as composing the train of Queen Mab[4]:—

"Hop and Mop, and Dryp so clear,
Pip and Trip, and Skip that were
To Mab their sovereign ever dear,
Her special maids of honour;
Fib and Tib, and Pink and Pin,
Tick and Quick, and Jil and Jin[5],
Tit and Nit, and Wap and Win,
The train that wait upon her."

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[1] Paku, 'the intelligent,' (Rawlinson's Herod., vol. i. p. 637); Pashirta, (id., p. 641); Pasht was Diana, or the moon, (id., vol. ii. p. 102, note).

[2] In these latter we recognise the Gula and Kerem of Eastern and British mythology. Some of my etymological friends may perhaps help me to discover the others. I have no doubt they have their representatives.

[3] Sib and Tib are both recognisable as those who as divinities or deified heroes have given names to Sib-bertoft, Sib-don, Sib-ford, Sib-sey, Sib-son, Sib-thorp, Sibton, perhaps Ship-ley, &c.; and Tab-ley, Tap-ley, Tib-shelf, Tib-benham, Tibberton (4), Tib-thorpe, Tib-brook, &c.; while Licke and Lull are both represented as Lück, 'the Sun,' and Lüll, 'the Moon or Night,' as will appear in the Mythological Appendix of this work. The tumuli at Lugbury, Luckington, and Lulleton carry their names with them.

[4] Mab-og, 'the Round Mab,' is the mother of the Gods, the Moon. Moonlight is the fairies' season, and the flittings of the moon cause those optical delusions which have given rise to fairy appearances.

[5] Jin, or Jan, or Sin, is sometimes the Sun, sometimes the Moon. For Win see Win-mill Tump, Gloucestershire; for Nit or Nydd, the British Pluto, see Appendix; Jall and Gall seem to be the same. Pip or Pap was the sun under the name of Pappa, corresponding with Attis according to Diodorus Siculus. Tit was Teutates. See Appendix I.

borough, in Scotland, APOLLINI . GRANNO[i]. The Grampian Hills were perhaps called from him, as the Mendips from מני, *Meni*, and the Quantocks from כון, *Cun*.

At *Win*chester was the worship of Baal-win carried on, as indicated in its British name, Bel-win, or Belgwent, latinized by the Romans into *Ven*ta Belgarum. *Vin*domis, and *Vin*dogladia, in the territory of the Belgæ, carry out the same notion. The Belgæ were *par excellence* Baal-worshippers. In the name of Wim-

Some of these names may have been poetic fancies; but when we recognise in many of them the groundwork and root of the names of places so called from the kind of worship there carried on, we must come to the conclusion that these fairies were something more than fairies such as our infantine recollections carry us back to. Mab-on and Tyd or Tad, and Gwin or Win, and Jan and Pen, and Ap and Tet, Net and Pip or Pap, are all primitives in the Hebræo-Chaldee and British languages, representing planetary worship, and will be found as such either in Rawlinson, Bryant, or Davies.

Oberon will well derive his name from *Aube*, 'a spirit, the dayspring,' *Aubron*, 'the rising sun.'

In the same way goblins, and other spirit manifestations, derive their origin from the heathen mythology.

We find the following among the superstitions in use at the beginning of the year mentioned in the dialogue of Dives and Pauper, printed by Pinson, 1493:—"Alle that take hede to dysmale dayes or use nyce observaunces *in the newe moone*, or in the new yere, as setting of mete or drynke, by nighte on the benche, to fede Al-holde or Gobelyn."

There seems every reason to believe that Al-holde and Gobelyn are identical with Bel: "Seest thou not how much he eateth and drinketh every day?" (Bel and the Dragon, Apocrypha, ch. i. 3—6.) Hence the English word 'to gobble,' 'to swallow down largely.' To account for the Oriental character of the names of fairies, &c., Gibbon ("Decline and Fall of the Roman Empire," vol. vi. p. 392, ed. 1788) says that pilgrimage and holy wars introduced into Europe the Arabian magic fairies and giants. I suspect that they have a much earlier origin in this country.

[h] Og-wen, in North Wales, near Bangor, 'a deep *round* lake.'

[i] [illegible] Tor, in Derbyshire, are symptoms of the same worship.

bledon ('Win-bol-don,' עין בעל דן,) we trace sun-worship under his three attributes of Win, Baal, and Don or Adonai. In Cornwall there is Hal-wyn, (אל עין,) 'the eye of Hal,' Ἥλιος, 'the sun,' and Ken-wyn (כון עין), the 'eye of Chiun the Moon,' and numerous other instances. The Britons, like all worshippers of this class, adopted the names of their god or gods into their own names, into the names of their dwellings, their hills, their rivers, and their fountains. So *Win*,—like *Baal* in *Cunobel*inus, *Bel*inus, Cassi*bel*aunus, Hanni*bal*, Asdru*bal*,—entered into the names of many of the British chieftains, as *Guin*tolin, Bron*wyn*, &c. We find Guindal in Celtic France, clearly a compound of *Win* or *Guin* and *Al*.

The vestiges of pottery found in this and other long-barrows seem again to point to the custom of the Baal-worshippers alluded to in Jeremiah xvi. 6, in connection with the lacerations with flint lancets before mentioned, "Neither shall men lament for them," i.e. the dead, "nor cut themselves, nor make themselves bald, neither shall men tear themselves" (lacerate themselves) "in mourning to comfort themselves for the dead: neither shall men give them *the cup of consolation* to drink for their father or their mother."

The invariable crock seems to indicate *the cup of consolation*, perhaps a benumbing or intoxicating draught to deaden pain, mental or corporeal.

In allusion to this custom of giving drink to the dying victim, St. John (xix. 29) relates that near the cross of Christ was set "a vessel full of vinegar," i.e. light wine. This, in conformity with the prophecy of

Win-man-ley in Lancashire - association of Win and Man or Mense

The broken crock seems to have been common in peoples entertaining those views of religion. They were in the habit of making libations & breaking the vessel as though it were to be used no more an emblem of the cessation of usefulness with the life. This seems to have been the view of Mary when she brake the Alabaster box of ointment & poured it on our Lords head, as recorded by Mark XIV. 3. anointing his body for the burying. This vessel was never more to be used for common purpose. The breaking was emblematic of the dissolution of soul & body.

Psalm lxix. 21, and in accordance with custom, the soldiers offered to Jesus; but instead of, as usual, putting some narcotic drug into it to allay pain, the malice of his enemies induced them to add to His sufferings by putting gall therein. Thus did it behove Him to fulfil every tittle of the law and custom, and as He tasted death for every man, so had He to submit to a forced compliance with a custom rather more heathen than Jewish—nay, seemingly forbidden by their law. So "when He had tasted thereof, He would not drink." This was no part of the Jewish law which He came to fulfil; He therefore declined any more than the taste thereof.

Cups were also used for divining.

We read in Mark v. 5, how the maniac whom our Lord healed was one whose frenzy had led him to imitate these Baal-worshippers, if he were not one previously, abiding "in the tombs, crying, and cutting himself with stones (flints)."

The pebble, too, which seems to be an invariable product of these long-barrows, is not without its superstitious and mythological value.

"The white stone spoken of in Rev. ii. 17 is such an one," says Mr. Burder[k], "as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. Ovid expressly mentions this custom:—

> "Mos erat antiquus, niveis atrisque lapillis
> His damnare reos, illis absolvere culpa[l]."

[k] Oriental Customs, vol. i. p. 392. [l] Metamorphoses, lib. xv. l. 42.

The white stone had probably here fallen upon the victim as a signal of election, who in those times was only too happy to be selected to be offered in sacrifice, and would perhaps have been as little disposed to be liberated as the Indian Suttee from the funeral pile of her husband.

The perforated stone entrances to the sepulchral chambers also had their peculiar uses.

These entrances, called by antiquaries Tolmen or Dolmen, are supposed to have been used for drawing the victims through. In Eastern countries penitents still crawl through places of this sort. At Malabar Point there was a very celebrated one, through which, says Mrs. Ellwood[m], "penitents squeezed themselves, in order to attain the remission of their sins."

The Dolmen or Tolmen Entrance to the North Chamber.

Borlase[n] mentions a sacred stone in Cornwall called the Tolmen, or Hole-stone. This stone is of great size, and rests upon the points of two others. This historian observes that many Druidical mysteries were practised at stones so placed, and that persons passing under them and through the opening between

[m] Journey to the East, ii. 90.

[n] Hist. Cornwall.

They are called Dolmens in France & Spain
Tôl - Hole or Hollow - Meon Stone.

Mr. Herschell the converted Jew in his little work called "Visit to my Fatherland" describes Rachels tomb into which the Mahommedans are allowed to enter, but not the Jews. He says "There is a hole in the walls at which they pray so that their voices enter into the tomb."

"A Visit to my Fatherland"
small 8 vo. by Ridley H. Herschell
London 1845

It would perhaps rather be from חר Hār
or חור Hor meaning a Hole, properly through which
the white light appears. The LXX. in Cant. v. 5
render it by οπη a peep hole. Parkhurst חר.
It might be also from חר to rise or raise
Αιρω Gr. from their being stones raised up on end

Pwca Lle the place of Puck

the supporting stones were purified from every sin. These were also called in some places Hell-stones, from הל, *Hel*, 'the sun,' to which divinity they were consecrated as the Hoar-stones, or אור, sometimes called War-stones, Wor-stones, and Oar-stones, which are known in Gloucestershire, Worcestershire, and elsewhere. Mr. Jabez Allies[o] gives a long list of places so called in different counties.

Something of this sort seems to be alluded to in Ezekiel viii. 7, "And he brought me to the door of the court; and when I looked, behold *a hole in the wall*. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in," (that is, into this cavern temple,) "and behold the wicked abominations they do there."

These were a sort of mystic cells, analogous to those of our long-barrows, and those in Jersey called Pouquelays[p]. A similar tradition remains connected with the Saxon crypt under Ripon Cathedral, where is a *hole in the wall*, through which it is said that they only can pass who are chaste, and that unmarried females so passing through will be married within the year. The verger who shewed me the cathedral told me that vast numbers of females every year pass through "the hole in the wall."

The situation of this tumulus corresponds with those "high places" so frequently spoken of in the Old Testament, and especially in Ezek. xx. 29, "Then I said unto them, What is the name of the high place where-

[o] Worcestershire Antiquities. [p] See Appendix I. under *Puck*, פוק.

The North American Indians almost universally recognized the tradition of the flood & the preservation in an ark or canoe of the restorer of the human race. There is a vast similarity in the notions of the Mandans on this subject with those displayed in the Welsh triads, which seems rather to confirm the tradition that the Mandan Indian tribe was a migration from Wales in the 11th Cent.

"The habitations of these Villages (Mandan Red Indians) are separated by streets or lanes a yard or two yards in width. The door of each house is turned towards the centre of the Village, a sort of open space, in the midst of which stands the Great Medicine Canoe, a cask of great size filled with mysterious herbs, — a symbol of the ark of Noah which preserved the human race in the deluge. Opposite the Great Medicine Canoe, and on the Eastern side of the place, stands the great Medicine Lodge, built at the common expence, and belonging to the whole tribe, as the churches in our parishes belong to all the inhabitants: this lodge is only opened for mysterious ceremonies & is ornamented externally by some of the emblems which decorate the fronts of private houses" Abbé' Domenech seven years Residence in the great Deserts of N. America Vol II. p. 259

The Indian Nations of N. America carry about with them a kind of Ark similar to the one spoken of in the O. Test. Domenech Vol I. p. 40.

The Flood was commemorated by Manetho, and by Philo the Alexandrian Jew, who says, "The Grecians call him Deucalion, but the Chaldæans style him Noah." Abydenus, Berosus, Lucian, and Ovid, speak of the Flood. It is alluded to in Parsee worship, and Sir William Jones assures us that there was a tradition of it in China[s]. He shews the Hindoos and Chinese to have been originally the same people, and that the opinions of the Chinese and Hindoos on the subject of the Flood are in many respects similar: "they both believe this earth to have been *wholly* covered with water, which they describe as *flowing abundantly, and then subsiding, and separating the higher from the lower age of mankind;*" and that the division of time from which their history began just preceded the appearance of Fo-hi (Noe) on the mountains of Chint. Fo-hi, like Noah, was worshipped as the moon-god. With

Chaldæo-British people, and his attributes to enter into all the earliest worship of this country, assuming sometimes one shape and name, and sometimes another, according to the circumstances, or fancy, or imagination of the people. Mr. Faber, in his dissertation on the Cabiri, has some arguments on this subject very convincing to those who give their attention to it, and are interested to follow it out.

The carrying about of a vessel in the shape of a ship in certain religious ceremonies, the sacred Baris of the Egyptians, &c., is well known, and it seems by no means improbable that the carrying about of the wassailing-bowl—a vessel in shape of the γαυλὸς, or Phœnician galley—decked with ribbons and evergreens, in Gloucestershire, may have had its origin in this custom. The bowl of waes-hael very much corresponds with the blessed wood whereby cometh health and salvation spoken of in the Wisdom of Solomon.

[s] A most interesting account of the universal testimony to the universality of the Flood, is given in Sharon Turner's "Sacred History of the World," vol. ii.

such strong corroborations to the truth of the Bible history, it seems strange that the universality of the Deluge should now be questioned. It seems hard to suppose that universal tradition should combine with Scripture to deceive mankind. If it covered Ararat, and India, and China, it must have covered the whole world. We can hardly imagine a separate Noah for each partial deluge.

An allusion to the Flood is brought forward in marked terms in our Baptismal service. And the form of a ship was the first form adopted for temples in most countries. Thus, in a certain sense, Christians may be called Arkites. The author of a treatise on temples, 1638, says, quoting Phil. Lonicerus[t], that "The church of St. Sophia at Constantinople is said to have been partly built of the wood of Noah's ark." Certain it is that Josephus, quoting Berosus the Chaldæan, who lived in the time of Alexander the Great, bears testimony to the preservation of the timbers of the ark; and there is no physical reason why such should not have been the case, but rather otherwise, considering the preserving properties of perpetual snow, such as is the condition of Ararat: we know how imperishable are articles which have fallen into the European glaciers. Abydenus, Theophilus, and Chrysostom, speak of it as a fact which admitted no doubt. The same writer goes on to say, "Peter Gregorius Toluzanus saith, that the Apostles themselves gave order that the body of churches should be built *long*, after the figure of *a ship*, in which the bishop should sit as

[t] *Chron. Turc.*, pt. ii. ch. i.

Ἥλιος ὃς Διόνυσον ἐπίκλησιν καλέουσι

Orpheus Hymn

pilot, the deacons as mariners." The name is retained in that part of our churches which is called the nave, from *ναὸς* [u], *navis*, 'a ship.' Bellarmine observes that Christian temples are "built in three parts; first there is the *πρόναος*, 'the fore-ship,' then the *ναὸς*, or 'ship,' and then the *βῆμα*, or 'chancel;' a name derived from *βωμὸς*, במה, *Bamah*, 'a high-place.'" We find in Herodotus [v] also, the same terms in conjunction:—*ἀγάλματα δὲ καὶ βωμοὺς καὶ νηοὺς οὐ νομίζουσι ποιέειν πλὴν Ἄρηϊ.*

Such, then, being the universal testimony to the

[u] Bryant seems to think that the Greek words *νοῦς* 'intelligence, and *ναὸς* 'a ship,'—the result of intelligence,—may both have the same origin as the name of Noah; if such be the case, the connection between his other name Menes and Mens, 'the mind or intelligence,' is quite as admissible. Nav, according to Owen, quoted by Davies, ("British Druids,") was a person in the British mythology corresponding with Neptune. *Naw* is also a Celtic word for a ship, used by Taliesin and Meugant. Eusebius (*Hist. Synagoge*, p. 374) says, "the disciples of Anaxagoras say that Nous is by interpretation (*ἑρμηνευοῦσι*) the god Dis, and they call Athena, art or science; they likewise esteem Nous the same as Prometheus." Macrobius (*Saturn*, lib. i.) says, that Dionysius or Bacchus was Nous. Diodorus Siculus says that Osirus was Dionysius or Bacchus. Theophilus says that Noah by some was called Deucalion. Tzetzes says that Noah was called Dionysius, i.e. Bacchus and Osiris. *Διόνυσος Διός-νοῦν*, Macrobius. In short, it is hardly possible to escape the conviction that Noah was worshipped as the sun, the intelligence of God, or the conveyer of the mind of God to men, the great solar patriarch. When, therefore, Cæsar says that the Britons called themselves descendants of Dis, they meant Noah. Orpheus (Fragm., p. 364, Edit. Gesn.) says that Jupiter, Pluto, and Bacchus were all one, and that they were the sun:—

Εἷς Ζεὺς, εἷς Αἰδης, εἷς Ἥλιος, εἷς Διόνυσος.

Dionysius (*Perieg.*, ver. 565) distinctly tells us that the rites of Bacchus or Noah were celebrated in Britain.

[v] Lib. iv. c. 59.

adoption of this form, and upon these grounds—which may be multiplied indefinitely—there is nothing inconsistent in those who claim these reasons for the form of these long-barrows.

It is to be remarked, that neither in this nor any of the long-barrows which I have seen, is there the least trace of serpent-worship, to which the Druids are said to have been addicted. It was, therefore, we may conclude, of later introduction, and that the Arkite British worship was antecedent to that which Mr. Bathurst Deane calls the Ophite. Nor has there ever, that I am aware of, been discovered in these particular barrows, a symptom of an image or idol. Can those persons be properly called idolaters who have left no traces of idol-worship? Eusebius[x] says, that originally there were no statues or images of the gods among the most ancient peoples, either Greek or barbarian. The absence, therefore, of images, and of all sculpture, would lead us to infer the highest antiquity for these tumuli. The names which these barrows still retain, the language in which they are handed down, as well as their contents, argue a very early origin, which we may call patriarchal or pre-patriarchal, before the adoption in this country of idolatry—meaning by that, the worship of idols, wood and stone. Their worship appears to have been that of the sun, the moon, the planets, and the material heavens, or one God through these His emblems and figures. Origen in Ezekiel affirms that the Druids worshipped

[x] *Prep. Evang.*

only one God[y]. Porphyry in Eusebius (than whom there was probably no better judge) says that—

> "Vesta, Rhea, Ceres, Themis, Priapus, Proserpine, Bacchus, Atys, Adonis, Silenus, and the Satyrs, were *all one and the same.*"

One of the ancient Greek poets, too, says:—

> "Pluto, Proserpine, Ceres, Venus, Cupids,
> Tritons, Nereus, Tethys, and Neptune,
> Mercury, Vulcan, Pan, Jupiter, and Juno,
> Diana and Apollo, *is one God,*"—(ΕΙΣ ΘΕΟΣ ΕΣΤΙΝ).

It is certainly a question whether the Druids worshipped all those as divinities whose names will appear in the Appendices to this work. I certainly gather that they were rather emblems or attributes. Diogenes Laertius decidedly says that their points of philosophy, i.e. divinity, were taught *αἰνιγματωδῶς*, enigmatically or symbolically; and Clemens Alexandrinus (in his Strom. 5) uses the words *ἐν συμβόλοις*, symbolically, as applied to the Druidical doctrines.

They probably gave that sort of respect to the divine attributes and the elements which the Roman Catholics profess to give to the saints, making a differential mental reservation between *douleia* and *latreia.* This sort of distinction, however, is not understood by the uneducated mind, and doubtless the common people venerated these symbols with a superstitious veneration, and so worshipped the creature rather than the Creator.

"Their religion," says Mr. Mallet, "forbade them to represent the divinity under any corporeal form. They were not even to think of confining him within

[y] Richardson's Godwin de Presulibus.

the enclosure of walls, but were taught that it was only within woods and consecrated forests that they could serve him properly [z]. There he seemed to reign in silence, and to make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this supreme God were sprung (as it were, emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of their visible world was the seat and temple [a]. These intelligences did not barely reside in each part of nature, they directed its operations; it was the organ or instrument of their love or liberality to mankind. Each element was under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, the moon, and stars, had each their separate divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests had the same [b], and merited on that score a religious worship, which at first could not be directed to the visible object but to the intelligence by which it was animated. The motive of this worship was the fear of a deity irritated by the sins of men, but who at the same time was merciful, and capable of being appeased by prayer and repentance [c]."

[z] Hence all those places throughout Britain having the name of Cot, Cotts, Coed, Qued, and all those which have the name of Grave and Grove, &c. See Appendix IV.

[a] Hence all those names which will be shewn in Appendices I.—IV.

[b] See Appendices I.—III.

[c] Mallet's Northern Antiquities, p. 80.

x "Nec cohibere parietibus Deos, neque in ullam humanioris speciem assimilare, ex magnitudine cœlestium arbitrantur"

Tacitus de moribus Germ. c. ix.

The earliest British worship was probably of a similar character to that of Abraham before he received his call from Ur of the Chaldees. And it is a fact well worthy of observation that while all, or almost all traces of the domestic appliances of the aborigines of this country have perished, so many remnants should have been left of their religious worship, as though God would not leave Himself without a witness in every country of His worship, however much men may have been in error as to the modes of conducting it. The temples of Pæstum, Agrigentum, Stonehenge, Avebury, and our British long-barrows, have outstood all the dwellings made for men.

This conclusion, at any rate, we may draw both from Cæsar's remark, ("Natio est omnis Gallorum admodum dedita religionibus,") as well as our own researches, that our British ancestors, however mistaken with regard to their views of religion, did whatever they undertook with a zeal and earnestness which puts to shame millions of the present generation.

Before quitting the subject of the Rodmarton tumulus, it may be remarked that this place was evidently one of great note in the British times. It is one of the few places where the British coins have been found which bear the inscription BODVOC.

Mr. Thomas Wright[d] says, "Our numismatists have ascribed to Boadicea certain British coins which bear the inscription BODVOC: I think," says he, "too hastily; for the history of the British queen is of that hurried insurrection, suppressed immediately, and

[d] The Celt, the Briton, and the Roman, note, pp. 33, 34.

scarcely affording time for a distinctive coinage. Previous to the rising she had no authority or power, and the miserable woman who was subject to the lash at the pleasure of her Roman masters, is not likely to have possessed a mint. Boduoc may have been some one of the British chiefs whose existence has not been recorded by history." It is not a little singular that none of the coins bearing this remarkable superscription have been found, (and there are not above half-a-dozen discovered,) beyond the limits of the Dobuni, or inhabitants of Gloucestershire, including a part of Oxfordshire and the borders of North Wilts[e]. One was found at Rodmarton, one at Birdlip, one at Beckford; from which I should conclude that the Boduni, as they are called by Dio Cassius, or Dobuni, by Claudius Ptolemy, had a separate kingdom and coinage. It is possible, however, that BODVOC is intended to represent Budwg, who was the British goddess of victory, so that Budwg and Victoria are identical[f].

[e] See Paper and Map of Mr. John Yonge Akerman, in vol. xxxiii. of the *Archæologia*.

[f] The Fo-hi of the Chinese is ascertained to correspond with the Buddh of the Hindoos. These are unquestionably, according to Sir Wm. Jones and Mr. Maurice, names of Noah. The British Buddwg probably has the same origin, and becomes the god or goddess of Victory, emblematical of Noah's triumph or victory over a sinful world. This correspondence of traditions seems to mark two things, the universality of the Deluge and the common descent of the present race from Noah, the regenerator of mankind.

The rainbow and dove, symbols of peace since Noah left the ark, were favourite hieroglyphics on the most ancient Egyptian sculptures, and may still be seen on the great obelisk which Caligula brought from Egypt to Rome.

It is said that Cleopatra's handmaids were called Charmion and Iras, which mean the rainbow and the dove.

The moon-worshippers, no less than the sun-worshippers, had their representatives in Britain. He, she, or it, was adored under the name of Chiun. By that title the moon, or moon-god, was worshipped by the idolatrous Canaanites, and the Israelites who followed their customs. The Prophet Amos (v. 26) says, "Ye have borne the tabernacles of Moloch and Chiun, your images, the star of your god which ye made to yourselves[g]." Kunim, or Cunim, were idolatrous cakes offered to Chiun, the moon, as the queen of heaven, (query, Königen and queen from this etymon). "Cān," says Leland[h], "was *pleni-lunium*, (the 'full-moon,') in British." The Peruvians also worshipped Choun, by what connection with the Eastern and British mythology would be interesting to enquire. The moon was held in high veneration among the Britons. By its changes they regulated every affair of importance, civil and religious. Pliny says they began their months and years, "not from the change, but from the sixth day of the moon."

Herodotus speaks of the Cyn-esians, or Cyn-etæ, or Cun-ei, as they are called by later writers, as bordering on the Celts—probably a cognate race. The superstitious custom of bowing to the new moon is hardly, even in these days of civilization, altogether exploded from England, any more than it was from Rome in the days of Horace:—

> "Cœlo supinas si tuleris manus,
> Nascente lunâ, Rustica Phidyle[i]."

[g] See Parkhurst, "Heb. Lex.," under כּוּן, and Lord Herbert, *De Relig. Gentil.*, under *Chiun*.

[h] *Collectanea*, iii. p. 2.

[i] Horace, Odes, lib. iii. Ode 23.

As the name of *Al*, *El*, and *Baal*, *Bel*, 'the sun,' enters into the names of many British kings, and Melch or Moloch into those of Syria and Phœnicia, Melichius, Melchus, &c., so *Cun* had his or her adherents in the names of Cuno-bel-inus, (which seems to associate the two,) Cunedag, Cingetorix, Conan, and Maglo-cunus mentioned by Gildas, and the two last British kings mentioned in the Anglo-Saxon Chronicle, who are supposed to have been kings or chiefs of the Dobuni, viz. Con-didan and Con-mael. The Saxons seem to have perpetuated the name in Cunegund, Kymbrose, Ken-dred, &c. Whether the Cāntii and Icēn-i, British tribes, took their names from the same deity, is a question perhaps neither easily proved or disproved. The sun and moon were not uncommonly united in one worship and in one name. Upon the epicene principle, Chiun was perhaps sometimes the sun and sometimes the moon. M. Génébrier[k] identifies the associated Al and Chiun with Belenus or Baal, "On doit entendre par le mot Olichenius ou le soleil, qui étaient encore des noms Gaulois ou Brétons sous lesquels cette divinité étoit aussi adorée chez eux." The Roman stations of Olenacum (now Ellenborough, Cumberland) and Olicana (now Ilkley, Yorkshire) were probably British stations where this worship was carried on previous to the Roman occupation. These places still retain the traces of their primæval names, and we have no difficulty in tracing in Ol-can-ley (or place of כן־אל, *Ol-can*, 'sun-moon') the Ilkley

[k] *Histoire de Carausius*, p. 132.

It is worthy of remark that the Coins generally attributed to Cuno-bel-inus have the double head the Janus Bifrons as the Romans would call it on the obverse what is this but the Chiun & Baal the Sun & Moon. The people of Rhegium in Italy had a similar coinage. For Cunobelinus' coins see Camdens Britannia and for coins of Rhegium see Goltzius

of the present day, or finding the ancient pronunciation of *Olen* in the modern *Ellen* of Ellenborough. It may be questionable whether in our Gloucestershire village of Quen-ington we should be justified in discovering the deity Chiun, for doubtless our Anglo-Saxon etymologists will claim it as having belonged to some Saxon ~~Königen~~, overlooking or not tracing back to the "*queen of heaven*[1];" but I would ask them whether Chiunington, or the township of Chiun, be not a preferable etymon, seeing that the village is situate on the river Coln, invariably pronounced in the vernacular Chioun, or Choun. The villages situate on its banks are Coln (Choun) St. Dennis, Coln Rogers, Coln St. Alwyn, and may we not add Colnington? At almost all of these places there are, or have been, British barrows. At Queinton in the same county we seem to trace the same etymon, in which parish the names of the different hamlets altogether savour of planetary dedication. At Meon-hill we trace מני, *Meni*, at Win-cot or Win-coed we have the grove of עין, *Win*, and at Adon-min-ton, again, the association of אדן מני, *Adon* and *Meni*.

כן, *Cun*, *Can*, or *Ken*, also means 'true, faithful.' This

[1] For the whole of the worship of the queen of heaven see Jer. xliv. "Regina Cœli Βῆλτις Luna."—*Drusius in Crit. Sacr.* in loco.

Some, however, call the queen of heaven the sun, as Vatablus and Clarius.

Cinnius and Cunius were names for Apollo. The island Chion was so called from him. Ancient medals are shewn in Montfaucon exhibiting a standing figure of the rayed Apollo, with the legend XIΩN.

Claudius Ptolemy mentions one of the smaller Britannic islands as Κώουνος.

planet in Scripture, we remember, is called "the *faithful* witness in heaven [m]."

Another name of the moon which supplies us nationally with much matter for interesting enquiry is that of *Gal*, גל, or *Gula*, which according to Rawlinson was the female power of the sun, meaning in primitive Babylonian 'the great,' in Hebrew 'the round,' and is identical with the *Gad-lat* of the later Chaldæan mythology.

In Babylon Gula was worshipped as the great goddess-wife of the meridian sun, the deity who presides over life and fecundity. This too was the religion of the Gauls, and it may be a question of some interest to determine whether they did not derive their name from the worship they professed. If the Sennones derived from *Sin* or *Sen*, 'the sun,' the Aviones from *Aven*, also 'the sun,' the Canaanites from *Can-aan* [n], the associated deities of sun and moon, may not the Gauls have derived from גל, *Găl, Gul?*

Gal means anything round; it implies circularity of

[m] Ps. lxxxix. 37.

[n] "Canaan's name did portend his condition, being *Canagh*, 'to humble, bow, or press down.'"—*Ainsworth*. It may be equally referable to his idolatry or sun-worship, כנען, *Can-on*, 'a worshipper of On, the sun.'

כנען, *Canaan*, also meant a trader or merchant, but simply because the Canaanites were traders. Canaan is not so called because he was a trader, but traders were so called because they were of Canaan. Spencer was a sort of short round jacket, because a certain Lord Spencer set the fashion of wearing one, and not that the jacket gave name to the peer. A Taglione dress was so called from the celebrated dancer, and not the dancer from the dress. But such mistakes are not unnatural where the whys and the wherefores are not followed out.

form or motion. The moon would have this name on both these grounds.

It is the root which enters into all words which imply rotundity of shape and motion—so also of rolling. The rolling of stones together[o] is in Scripture called *Gal-eed.*

Gilead means precisely such heaps of stones as our British tumuli. "Jacob said to his brethren, Gather stones; and they took stones, and made *an heap*.... And Laban said, This *heap* is a witness between me and thee this day. Therefore was the name of it called Galeed."

The same idea of rotundity is conveyed in *Gol-gotha,* 'a place round like a skull.' Our translation, "a place of a skull," imperfectly conveys the meaning.

Gil-gal is a reduplication of the power; and it is not a little singular that "the French," says Mr. Thomas Wright[p], "still call the mounds of stones Gal-gals." We know from Scripture what the idolatrous worship

[o] Ἄγαλμα, 'a shrine or monument, a place heaped up for devotion,' probably had its origin in this root. *Gaaul* in the British language also meant a rolling of stones together. Nennius tells us that the great wall which Severus rolled together across Britain was in the British language called Gaaul. *Pen-guual* was precisely what is now called Walls-end, from which the London coals come. This shews us the transition from *Gaul* into *Wall,* and *Gaulish* to *Wallish,* or *Welch.* The *G* and *W* were evidently interchangeable. The name leaves its traces in many parts of England, Wales, and Ireland, as Gall-oway, Gallway, Gal-tee mountains, Gal-by; and with the *W,* in Wales, Walesby, Walls-worth, Wal-ford, Wal-den, Wal-wyn, Wal-cot, Corn-wall, &c. In Glou-cestershire, where from its vicinity to Wales remnants of British lan-guage still remain, the hay when rolled together in a long row ready for carting is said to be 'put into walley.'

[p] Celt, Roman, and Saxon, p. 56.

of Gilgal was, when "Balaam answered from Shittim to Gilgal[q]."

Gal meant everything round. The Phœnician round galleys were γαυλοὶ, hence the word 'galley.' The round excrescence which grows on an oak-tree is an 'oak-gall.'

Gal means 'the moon,' in Irish. *Gwawl* is British for Julia. Julia is from *Jul*, or *Yul*, or *Gal*, which is 'the moon,' the Gillian of our ballads and the Jill of fairy-land. The deceptions of Jill or Gul, 'the moon-light,' are perpetuated in the words 'to gull' and 'to jilt.'

Julia, the sister of Helena and aunt of Constantine, is called Gwawl in Cymric song.

[q] It is a great mistake to suppose that Balaam was a prophet of the true God, as some have presumed; both he and the king whose summons he attended derive their names essentially from Baal-worship. *Balak*, בלק, is so called from בל, *Bal*, the god whom he adored. Balak also means 'a ravisher,' but I suspect the act was derived from the man, and not the name of the man from his deeds. His very name became a bugbear, as old Bony's did to the children of my younger days; and John Le Bugge was the terror of mediæval times, for Bugge, like Balak, meant 'terror' before the name of bug was applied to the insect which bears that name. See Coverdale's Bible, Ps. xc.: "Thou shalt not nede to be afrayde for any bugges (i.e. terrors) by night." Balaam, בלעם, derives his name from *Bal-aam*, 'one who is near to, close to, and therefore an adherent of, or beloved of, or a lover of, Baal.' His whole worship is that of the host of heaven. He leads Balak from high place to high place (*Bamahs*), and commands the building of seven altars, and the offering on each of seven bullocks and seven rams, after the number of the sun, and the moon, and the then known five planets. He there seeks for "enchantments," and we read, Numb. xxxi. 16, that it was through his counsel that the Israelites joined themselves to Baal-peor. God overruled his prophecies, and made him, as He did Baal's prophets on other occasions, utter grand truths in spite of himself.

Geal-ach the Moon Scotch Gaelic

Gealach is Gaelic for the Groom.

Gal also means the colour of the moon, and is referred sometimes to pale yellow, ('yellow' or 'yal-low,' from *Gal*,) at other times to bright yellow, almost red; hence the word 'gules' in heraldry. In Suffolk and Essex 'goel' or 'gole' is still used for bright yellow[r].

Golan was the chief town of the region of the Gaulonites[s]. The Gallim were mound-makers[t]; also those who wrapped themselves in a peculiar dress[u]. *Gallimi* were cloaks such as the Chemarim, and Melanchlæni, and Cassiterides wore. Gallimi, 2 Kings ii. 8.

The Gauls (*Galli*, *Galati*, *Gad-lati*, by syncope, *Celti* or *Celts*) were, upon every discovery we make, moon-worshippers, or mound-makers to the moon.

The worship of the moon and sun involved everything circular—circular temples, circular dances, circular processions. The sacred writing of these people was also circular. *Ogham*, from עגם, 'round,' was the name given to the character of their sacred letters[x]. The temples of

[r] See Todd's Johnson's Dictionary.

[s] "Porro, גולן, Golan sive Gaulon, superest in prægrandi vico, ut ait Eusebius in Bathanæa h. e. Basanitide. Hæc urbs nomen dedit amplæ atque uberrimi regioni quæ Gaulonitis app."

[t] Cruden.

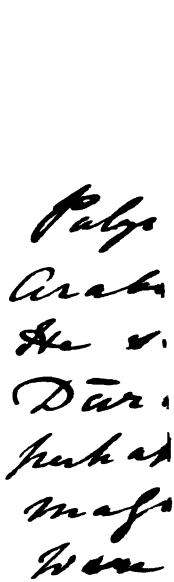
[u] Parkhurst. See hereafter on *Chemarim*.

[x] At the late meeting of the Archæological Institute, Mr. Purnell read a paper by Mr. Albert Way, on further discoveries of rock symbols in Ireland and in Scotland. These symbols—the latest problem that has presented itself to archæologists for solution—were first brought under public notice at the meeting of the Institute at Newcastle in 1852; and since that time many enquirers, stimulated in a great measure by that noble patron of all researches into the early history and antiquities of this country, the Duke of Northumberland, have been engaged in investigating the origin and meaning of these strange gly-

Vesta (*Ἥφαιστα*), another name for the moon or moonlight, at Rome, Tivoli, and elsewhere, were all round. The Gaulo-British temples at Avebury and Stonehenge were circular. The name of Gaul seems therefore to be derived from the moon as the object of worship, the form of which was adopted in all the ceremonies of the peoples addicted to that religion. The Galli were priests of the moon, Cybele the mother of gods, whose worship was carried from Phœnicia and Phrygia to Carthage, and thence to Rome; their chief was called Archigallus[y]. These priests were also called Agyrtæ,

phics of a remote period and unknown race. From rubbings, drawings, and gutta-percha impressions that were exhibited at a former meeting, it appeared that these curious incised markings, which seem to have been produced by a metal implement, consist of concentric circles, varying in number and size, traversed by lines which most frequently proceed from a central cavity. They abound on the flanks of the Cheviots where, we believe, they were first noticed; and now, as it was stated by Mr. Albert Way, their existence in great numbers in Argyleshire and in the south of Ireland gives a fresh interest to the subject of their uses and origin. With slight exceptions, the Scottish and Irish figures are precisely similar to those examples which have been found in Northumberland.

[y] It has been objected against the truthfulness of Geoffry of Monmouth's Chronicle, that he makes use of terms which are unknown to British history in speaking of the priests of the Druids as *flamens* and *archflamens*—terms more appropriate to classical than British worship; but we must remember that the Monk of Monmouth wrote in Latin, and doubtless endeavoured to give a classical style to his composition, and therefore adopted terms analogous to the worship of the people in whose language he wrote. It really is no more a valid objection to Geoffry's history, than to our translation of the Bible, where we use the terms of *firkins* and *bushels* to measures of capacity among the Jews; these terms as much represent the Jewish measures as flamens and archflamens represent Druids and chief Druids. Certainly the name assigned by Geoffry to one of his Druid-kings, Archigallo, is well selected if not true,—"Se non e vero e ben trovato." "Archigallus ille sanctis-



Metragyrtæ, and Menagyrtæ, from *gyrare*, 'to turn about in circles,' as the Druids are said to have done. Camerius Crescens, according to Gruter, was the name of an Archigallus. In these names we recognise the Chemarim or Cymry, (of whom hereafter,) and the crescent, the recognised emblem of moon-worship. Hesychius calls Cybele (the moon) "Cimmeris." She is also called *Enthea mater*, the 'frantic mother,' from the frantic mode of conducting her rites. Martial shews us what this was:—

"Et sectus ululat matris Entheæ Gallus."

'And howls the lacerated priest of the infuriated mother.'

The *Sectus Gallus*, the 'lacerated (priest) Gaul' (they are synonymous[z]) pointing to the way in which these sun-moon worshippers lacerated themselves, as described 1 Kings xviii. 28. In short, these few words of Martial convey exactly the sense and spirit of that passage, exhibiting a remarkable coincidence between

simus sanguinem impurum lacertos quoque castrando libabat." It is no part of my office to defend Geoffry's truthfulness, but only to endeavour to find out how much may be true; and to object to his Chronicle on these grounds would be like objecting to Pliny's history for calling the Druids "Magi," and old Dr. Holland's translation of Pliny, who calls them "clergymen." We know what they meant, and each author and translator has been in the habit of writing and translating according to ideas which best presented themselves to him, or which he thought would be best understood. See p. 97 ad finem.

Mr. Parker, translator (A.D. 1729) of the works of Eusebius Pamphilus, the ecclesiastical historian of the third century, calls those Christian martyrs who were about the household of the Emperor Diocletian, "*gentlemen of the bedchamber.*"

[z] Gallus was a name common to the Gaul and the cock. Its watchfulness and early rising, perhaps too its cry, made it an emblem of Apollo and his priests. Possibly 'cock' derives from ככ, a name of Apollo.

sacred and profane history, and explaining the uses of those flint knives which we so invariably find in the sacrificial and sepulchral monuments of the British Gauls. Prudentius, Lactantius, and Juvenal, mention the fanatics of Bellona (another name for the moon, the female impersonation of *Bel*) lacerating themselves with knives[a]. We learn from M. Morier that cutting with knives and lancets in certain religious ceremonies is used in Persia to the present day.

The notion of circularity may be again conveyed in the name given to the priests of the British worship. It has been usual to derive the name of Druids from the Greek word δρῦς, 'an oak,' that tree being an object of worship among that people, and groves of them having been their temples. Pliny indeed[b] assigns this as a probable etymon of the name. He does not say that they were actually called Druids from their employment of the oak in their religious ceremonies, but rather that they paid such honours to that tree, and looked to it under so many circumstances, that they might *almost* seem to have had the Greek name of Druids given them. His words are, "Nec ulla sacra sine ea fronde conficiunt, ut inde appellati quoque in-

[a] See Broughton's "Religions," vol. i. p. 400.

So entirely was the name of Gaul identified with their wild religious rites, that any imitation of their manners or customs, any wild and singular mode of acting, was called Gaul-ing: "Hinc etiam factum, ut qui Gallorum insaniam imitati essent Gallare dicerentur, de his Varro in Eumenid."—*Lord Herbert, De Religione Gentilium*, p. 96.

The Curetes and Corybantes were priests of Cor (the sun) and of Cybele (the moon), who, inspired with sacred frenzy, danced round and round at the sacrifices. Diodorus calls it a Phrygian custom.

[b] Lib. xvi. c. 44.

terpretatione Græca *possint Druidæ videri.*" He evidently uses it as a sort of apposite play upon the word δρῦς, and not as a true etymon. It would nevertheless be quite as appropriate a play upon the words, and not further from the mark, than if we were to say that the Britons were so called from being the Bright-ones. The force of this remark will be better seen when we come to the etymon of בר and ברת. It is quite on a par with Aristotle's deduction of mystery from *Mys*, 'the mouse[c];' there was not only a common sound but a common idea, for Myomancy, or divining by means of mice, was no uncommon circumstance among idolatrous worship. An accidental equivoque of the same sort may be found in our Liturgy, where we pray for "Her Majesty Queen Victoria," "that she may have the *victory* over all her enemies." No one will deny the common origin and idea in the name of our Queen and that of victory, but never was anything less intended than so bad a pun.

Now the words *Dru* and *Gaul* are nearly synonymous; they both mean anything round, and to go about in a circular progression.

דר, *Dur*, 'is to go round about, circuitous,' like the sun and the moon. The Dervishes, who used circular dances, like the Druids, are generally supposed to have derived their name from this root[d].

דר and גל, *Dur* and *Gal*, both mean 'round, a round

[c] See Appendix I. under מוש.

[d] M. Volney (*Voyage en Syrie*) says, "La danse des Derviches dont les tournoiemens ont pour objet d'imiter les mouvemens des Astres." This seems to have been the object also of the Druids, whose worship was essentially planetary.

heap of stones, a tumulus, a funeral pile[e].' Their dwellings, too, were circular—round huts.

דור, *Dūr*, in Chaldee means 'dwellings,' because they were circular[f].

דר, *Dur*, and תר, *Tur* or *Tre*, seem to have been synonymous; they both mean 'to turn, to circulate.' Hundreds of names of places and families in Cornwall, where the British language clung longer than in any part of Britain, except in Wales, commence with, or embrace, this root. The Index to the Cornish volume of Lysons' *Magna Britannia* will supply them in abundance. And in connection with this observe how Strabo[g] identifies the Cimmerians (Cymri) and the Tre-rones: *οἵ τε Κιμμερίοι οὗς καὶ Τρήρωνας*[h] *ὀνομάζουσιν.*

The Trerones or Treres are spoken of by Callinus and Callisthenes.

This identification of the Trerones and the Cimmerii leads us on to enquire who were the Cimmerii, and whence they derived their name.

Again we find כמר, *Cimr* or *Cumr*, is 'to turn, to roll round and round,' synonymous with *Gal, Dur*, and *Tur*, and as a noun masculine plural כמרים, *Cumrim, Chemarim.*

Under this name are Baal's priests spoken of in Zephaniah i. 4, and in 2 Kings xxiii., "ordained to

[e] See Parkhurst, p. 136.

[f] Hence Gallicè *Tourner*, English 'turn.' Tor and Thor were also names of the sun: see Appendix I. under *Thor.*

[g] Lib. i. p. 90. Oxford Edit.

[h] *Trerones* are doves, from their flying round and round. Doves the sacred birds of Noah.

For an account of the Obmacians see
Vallancey, Collectanea de Rebus Hibernicis
Vol. III. p. 443. Ancient Hist of Ireland

burn incense in the high places," "that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Lord Herbert, quoting the "Alex. Chronicle," and Vossius's remarks upon them, says,—"Ita Chronici Alex. Scriptor. *οὗτος*, i. e. Nimrod *διδάσκει Ἀσσυρίους σέβειν τὸ πῦρ.* Credibile autem est, inquit doctissimus Vossius, ab eo cultu Ur vocatam Babyloniæ urbem, quæ aliter Urie et Camarina: unde Cumarim sacerdotes Chaldæorum dicti[i]."

Hur, the city of the moon god, was also called, according to Eupolemus, *Καμαρίνη*. "This name," says Mr. Rawlinson, "being derived apparently from *Kamar*, an Arabic term for the moon." This probably from the Chaldee, כמר, 'revolving.' The descendants of Gomer seem to have been identified with that kind of worship.

Such appear to have been the views of Grotius and Castalio: "Gomer esse Galatas quorum oppidum Cumara diximus[k]." "A Gomero Gomerenses qui Galatæ[l]." Qy., Gomorrah inhabited by Gomeri, Japetans, "dwelling in the tents of Shem."

The Gomeri, Cumerii, Chemarim, or whatever phonetic appellation we may affix to them, embracing that root, seem to have been a sun-moon, fire-planet worshipping race, whose priesthood officiated under that name wherever their peculiar tribe spread itself. Lord Herbert from Abenezra[m] describes their mode of worship: "Inter duos ingentes ignes, à Camaris sive sacer-

[i] *De Relig. Gentil.*, p. 69.
[k] Grotius in Ezekiel xxxviii. 2.
[l] Castalio in Ezekiel xxxviii. 2: *Crit. Sacr.*, p. 5981.
[m] p. 23.

dotibus, vel ex eorum mandato, a parentibus ipsis aut ducebantur aut gestabantur infantes quos ibi combustos fuisse (Milcomi vel Moloch vel Soli) credit Abenezra."

Vatablus on Zephaniah i. in *Crit. Sacr.*, p. 6827, describes their dresses, "nigris indutis vestibus," and their worship. Drusius confirms his view, and Munster on 2 Kings xxiii. 5 bears a similar testimony. This clearly corresponds with the description given by Strabo (B.C. 30) of the inhabitants of the Scilly Isles. "They are inhabited," says he, "by men in black cloaks clad in tunics reaching to the feet, and girt about the breast, walking with staves and bearded like goats." Were not these the Cymry? Compare this account with the description given by Merula[n] of six stone figures of ancient Druids which he saw in a churchyard in the neighbourhood of Voitland. "They were fixed in the wall of a church: each was seven feet high, their feet naked and their heads bare; they had on them a kind of Grecian robe[o], their beards hung down to their middle, they had in one hand a book and in the other a Diogenes staff: their aspect was severe and stern, and their eyes fixed on the ground." Were they not identical with the Melanchlæni of Herodotus[p], whose black dresses gave them their name, who had Scythian customs, if they were not of Scythian race, for it is to be observed that in book iv. chap. 20, Herodotus says that they are "a people of a quite different race from the Scythians," while in

[n] *Cosmographia*, p. ii. lib. iii. [o] Probably a simple loose dress.
[p] Lib. iv. c. 20.

chap. 107 he says, "their customs are Scythic[q]." It would seem that the Jews who adhered to the worship

[q] I hardly know whether it ever has been attempted, or whether there are sufficient grounds for attempting to identify the Boduni with the Budini of Pomponius Mela and of Herodotus, bk. iv. c. 108. At any rate, we find the latter occupying a country from the neighbourhood of which tradition shews that the former came, that is, the country bordering on the Palus Mæotis, or sea of Azof, and the Cimmerian Bosphorus. The description which Herodotus gives of them, as a large and powerful nation having deep-blue eyes and bright red hair, rather falls in with the complexion of some of our British people. The festival, too, which he says they held in honour of Bacchus, at which the natives fall into Bacchic fury, certainly corresponds very much with the Druidical rites exercised in honour of Noah, who, by classical and patristic writers (as will be hereafter shewn) is identified with Dioscusos or Bacchus.

The Melanchlæni, or black-cloaks, spoken of by Herodotus in the previous chapter, (c. 107,) and also by Pomponius Mela, seem very much to correspond with the inhabitants of the Cassiterides, or Scilly Islands, as described by Strabo.

Mr. Rawlinson questions, and to me it appears with good reason, whether the Budini may not have been a remnant of the Cimmerians (Cymri), to whom the woody country between the Upper Don and the Wolga furnished a protection. He also questions whether the Gel-oni, who were found interspersed among the Budini, may not have derived their ethnic title from Gael, or Galli.

There can be no question that there is a similarity between them of etymon, and of customs and habits, which is rather striking. Mr. Rawlinson, in note, vol. iii. p. 95, says that "it has been conjectured that the name Budini is a religious title, and marks that the people who bore it were Buddhists." But he goes on to shew that Buddha did not begin to spread his doctrines till about B.C. 600, and that this notion is highly improbable.

Herodotus says the Budini are nomads: may they not have been so called from בד, *Bed* or *Bud*, 'to dwell separate,' an etymon from which the Bedouin Arabs seem also, on the same grounds, to have derived their name. It may be observed that British tribes and places hold, or have held until recently, names very much corresponding with the names of tribes occupying the districts in the neighbourhood of Armenia, Persia,

of the true God held these black-robed כמרים, *Chemarim*, heathen priests, in abhorrence, and assigned black dresses, as a disgrace, to all those who did not come up to their ideas of fitness.

Maimonides says that "the Jews examined their priests concerning their genealogies and blemishes; every priest in whom was found anything faulty in his genealogy, was clothed in *black*, and veiled in *black*, and so went out of the court; but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests."

Parkhurst[r] imagines that the Jews called them

and the Caspian sea[1]. For instance, there is a large district spoken of by Nennius called Ercing, Irchen, or Urging, now called Archenfield, in Herefordshire and Monmouthshire, which was governed by independent British chiefs until a late period. Whether they had a common ancestry with the Hyrcani of Herodotus it might be interesting to trace. "The river Gurgan in Hyrcania," says Mr. Rawlinson, "still retains the appellation of the old inhabitants." Now Gurgan was undoubtedly a common patronymic among the peoples inhabiting the British territory of the Ercings bordering on Wales. It was the name of several of the Cambrian princes. And to Gurgan ap Ithel and his son Jestyn ap Gurgan many British families of the present day can trace their pedigrees. Within the Ercynian district of Britain were several places called Tiberton, whether from any connection with the Tibarini, another of the tribes mentioned by Herodotus, may be a matter for the investigation of ethnographers.

There seems very little question but that the Sacæ made their way over to this country from those bordering Asiatic localities: may not also some of the Hyrcæni and Tibarini have preceded them by some few years?

[r] Heb. Lex., p. 304.

[1] Strabo speaks of the Urchani as a branch of the Chaldæans, who were priests of the planetary worship.

Ptolemy and Pliny speak of them as a nation. This very much confirms the view here taken that the religious worship professed by these peoples gave them their national appellations.

Chemarim in contempt, from their being continually scorched or smoked by the sacrifices. No doubt the word כמר, *Cumr*, would apply to the rolling appearance of the smoke or of mist. The Cimmerian darkness of the poets may derive from the blackness of their dresses, the blackness of their persons from the smoke, or from the supposed fog of the country they inhabited. Homer assigns the latter as the reason for their name:—

> "Here the Cimmerians dwell, unhappy men,
> Involved in cloudy darkness, where the sun
> Never beholdeth with his cheering beams—
> But dreary night inwraps the wretched race[s]."

This, however, must be a poetical fiction, for unless the climate be wonderfully changed, it cannot well apply to the vicinity of the Black Sea or the Sea of Asov.

Another idea may be suggested on this subject. The notion of gods dwelling in darkness prevailed among the heathen. Justin Martyr observes that Orpheus and another ancient writer called God *Πάγκρυφον*, 'altogether hidden.' And the Lacedæmonians, who pretended to be allied to the Jews, had a temple dedicated to *Ζεὺς Σκοτεινὸς*, 'Jupiter of darkness.' Solomon says, "The Lord hath said that He would dwell in darkness." This idea would be altogether consistent with the worship of the Cymri[t]. "The hypocrites," i. e. false worshippers, "disfigure their faces," says our Lord. The Arabic version renders it, 'make them *black*.' False worshippers considered it a part of religious duty to make their faces black, and to this possibly our Lord alludes.

[s] Odyss. xi., lines 14, &c.

[t] See Patrick, 2 Chron. vi. 1.

The כמרים, *Cumrim*, or *Chemarim*, were those priests who according to Hosea x. 5 offered the calves of Beth-Aven; and therefore we find traces of a similar worship in our Gloucestershire Beth-aven (Aven-ing).

It is not improbable that the Cumrim, Cimbri, Cimmerians, or Gomerians, descendants of Gomer, were a nation or tribe of priests of Baal, as the Levites among the Jews were the priestly family of Israel; so the corresponding Galli[u] were priests of Cybele, in Phrygia, and thence spread over Asia, Greece, and Syria. Like the Druids, they do not seem to have been a warlike race, but to have been driven about here and there at the mercy of more powerful nations. The Scythians, B.C. 680, according to Herodotus[x], drove them from their original country into Asia, i.e. Asia Minor; (in this Strabo agrees;) and Halyattes again, about sixty years afterwards, expelled them from Asia. Like the poor Circassians in the present day, they had a painful and forced exodus. Where did they go to? Is it not probable that they sought quieter settlements westward, and still going further to the west, arrived eventually in Britain? There is a singular coincidence at least of name, of habits, dress, and religious rites which attaches to these people.

It is to be observed that Strabo unites the Cimmerians and the Treres, whom I have before mentioned.

The name of Britain has given rise to so many conjectures, that a little additional ventilation to the subject can do no harm.

[u] The word *Gallus* is synonymous for 'Gaul' and 'priest.'

[x] Lib. i. c. 15.

Brit, or *Brith*, ברית, "as a noun," says Parkhurst[y], "is a purifier, purification, or purification-sacrifice." בעל ברית, *Baal Berith*, i.e. Baal the purifier, mentioned Judges viii. 33, ix. 4, and called also אל ברית, *Hal Berith*, the God, or Lord Berith, (Judges ix. 46). The (idolatrous) children of Israel are expressly said (Judges viii. 33) to have made Baal Berith their Aliun; whence we may fairly collect that the ox or bull, the representative of fire, was the prevalent or predominant figure of the idol. By this name Baal-Berith the idolaters not only denoted the purifying nature of fire, (that στοιχεῖον ἀμεμφὲς, 'unsullied element,' φῶς ἀμίαντον, 'unpolluted light,' as the Orphic hymn to Ἥφαιστος[z] calls fire,) but also expressed their expectation of the great ברית, *Berith*, or 'purifier from sin,' to come from this their supreme god[a]. And there seems no reason to doubt but to this Baal, as well as others, they burnt their sons with fire for burnt-offerings, as they are charged by the Prophet Jeremiah, ch. xix. 5, (comp. ch. xxxii. 35); thus, through a horrid perversion of the original revelation of a Redeemer, giving 'their first-born for their transgression, the fruit of

[y] p. 77.

[z] Ἥφαιστος, *Vulcan*. See remarks on Dr. Thurnam's observations on the Wayland Smith tumulus, p. 110.

[a] Purification is effected by fire and by water. We must not forget that the covenant God is called "a consuming fire;" that under this figure gold is represented as "*purified* seven times in the fire;" so by the waters of the Deluge the world was purified from sin. "This is as the waters of Noe unto Me," saith the Lord, (Isaiah liv. 9.) In this sense it is alluded to by our baptismal service, where the memory of the Flood is perpetuated as the sanctification by God of water "to the mystical washing away of sin."

their bodies for the sin of their souls,' Baal Berith is said to be the God of the covenant. The promise of the Redeemer was God's covenant, and looked for in all ages, however much mistaken. And it is worth observing that Sanchoniatho, the Phœnician mythologist, assigns to Eliun, who is considered the great God of all, a consort whom he calls Berith. "Hence," says Mr. Faber, "in the usual strain of Oriental allegory, the solemn covenant, the inviolable Berith of God, is personified by a female who is described as His consort [b]."

It is observable, too, that there is no such word in the Bible as Berith, or covenant, until that which was made by God with Noah after the Flood. It is also to be remarked that Berith is the name given to the mountain upon which the ark rested; it is also given to the ark itself. The Britons are said, in imitation of the Samothracian rites, to have carried about a figure of an ark in their ceremonies, a custom which seems to be perpetuated to this day in Gloucestershire, (though its origin has passed into oblivion,) where at Christmas time or New Year's eve the bowl of wassail (*waeshael*) 'health and salvation, or safety,' is still carried about decorated with holly (the sacred אלה, *Haleh*,) and ribbons.

Whether there were anything in the brightness and effulgence of the bow of the covenant to give it the radical expression of ברה, 'bright,' is worth enquiry. It seems not improbable that there was a common train of ideas pervading the aboriginal use of the expression

[b] Dissertation on Cabiri, vol. i. p. 69.

connecting these things in the minds of those who employed them.

The idol and town of Berytis, now called Bairuth, is recognised as having taken its name from this idea. Such being the case, it cannot be said to be improbable that places worshipping the same divinities should derive from them similar appellations. From Phœnicia this worship probably passed to Britain. ברה, *Bre*, as a N. fem., is 'pure, bright,' and as a N. ברי, *Bri*, is the pure, clear, bright matter of the heavens, the pure æther [c].

Brith-im would be the worshippers of Baal *Berith* the sun-god, the purifier, the covenant God, the faithful witness in heaven.

And this idea need not interfere with Nennius's traditional account of a descent from Brutus or Brito; for if, as we have before seen, Berytus or Brytus is derived from hence, and that kings and chieftains derived their names from their gods, there is nothing irreconcileable in the idea that Brito, the British founder, was called after Baal, Berith, or Brith. Nay, it seems to give considerable colour to the common etymon of the name.

Mr. Wilford [d] states that the old Indians were acquainted with the British Islands, which their books describe as *the sacred islands of the West*, calling one of them Britashtan, or the seat or place of religious duty. Brit-ash-tan [e], (ברה אש שת), would be 'the place of *bright*

[c] Parkhurst, p. 76.

[d] Asiatic Researches, v. 3.

[e] *Stan*, as applied to a country, seems to derive from שת, *St*, 'to settle, to place;' hence English 'to sit, a seat.' Affghanistan is the

burning sacrifices, or fire.' This, if correct, would not only give us an interesting view of the long-disputed etymon of the British name, but would illustrate in a remarkable manner that prophecy of Isaiah xxiv. 15, &c.: "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud *from the sea.* Wherefore glorify ye the Lord *in the fires,* even the name of the Lord God of Israel in *the isles of the sea.* From the *uttermost parts of the earth* have we heard songs, even glory to the righteous."

That Britain was universally known to the ancients as Ultima Thule, 'the uttermost parts of the earth, the extreme boundary of the West,' is shewn by hundreds of passages from classical and patristic writers.

The Prytanes, according to Grævius[f], were a class of Asiatic fire and sun-worshippers[g]. Their etymology is the same; the Greek word *Πῦρ,* whence *Pry,* is doubtless from בר, *Bur* and *Bri.* The *B* and the *P* are evidently interchangeable. It is to be remarked that Marcianus Heracleota writes Britain with a P,—*αἱ Πρεττανικαὶ Νῆσοι,* 'the *P*retannic Isles.' Is

seat, settlement, locality, or country of the Affghans; Tourkistan the seat of the Turks; Beloochistan the seat of the Beloochees; and Bretashtan the seat of the Brithim. It seems to be the origin of the Anglo-Saxon *tun* or *ton,* 'a township or settlement,' and also of *stead,* the termination of so many of our English local names.

[f] Thesaurus, vol. v. p. 672.

[g] "Quemadmodum enim Sol imago Dei, ita ignis Solis: Sacerdotes huic *πύραθοι* dicti."

Herbert, de Relig. Gentil., p. 26.

"Ignis hujus perennis custodia in Græcia, &c., viduis quibusdam quæ Prytanides vocabantur tradebuntur."—*Cicero, de Nat. Deorum.*

there not some ground for supposing that the Britons were so called from the worship carried on by them?

The more ancient name of Britain was Albion: so it was called by Aristotle, who is the first known writer who mentions the island. Pliny says that Albion was its ancient name, while the group of islands is called Bretannic.

The name of Albion has given rise to as much conjecture as that of its more modern appellation, Britain. It has been pretty generally received that Albion derives from the Latin *albus*, 'white,' from the whiteness of the chalk rocks of this island; but it was known by this name many hundred years before the Romans came in contact with it. But it may be said the Ἀλφὸς is Greek for 'white,' and that the Greeks called it Albion. Now, so rarely is the word used to signify white, that in Stephens' *Thesaurus*, (Valpy's edition,) there is some question whether it does not mean *black*: "Ac si esset *μέλας* quoque *ἀλφὸς*." Scapula does not seem to have known it as meaning white, though he knew the word as meaning the white leprosy. It was evidently an uncommon application of the word, and little likely to be applied in such a manner as is supposed. *Λευκὸς* is the word in general use for that colour.

חלב, *Chalb*, is 'milk or milky white, cream-coloured.' The Britons themselves, however, called their country Enys-win, 'the bright;' not necessarily, 'the white island,' but bright from the number of the sacrificial fires, as has already been mentioned when speaking of Bret-ash-tan. It seems scarcely probable that the is-

land should have had its name from the white rocks, which appear for the most part only on the south-east coast; the rocks about Devonshire being red sandstone, and elsewhere brown or grey. The rocks with which the Phœnician traders would come in contact about Devonshire and Cornwall, to the best of my recollection, are anything but *white*. As well might France have been called Albion from such an etymon, for the French rocks opposite Dover are quite as white as those on this side the Channel.

Although the first geographical knowledge we have of this island, scanty as it is, is derived from the Greeks, it is probable that they only called it by the name, or something similar to it, by which the inhabitants themselves called it.

We find it called in the Greek Geographies of Claudius Ptolemy, who wrote A.D. 120, and of Agathemer, who wrote about A.D. 250, by the name of *Ἀλλουίων*, *Allouion*, a name corresponding with the Hebrew אלון, *Aliun*, which means 'a grove of oaks.' The oak-worship of the Britons was notorious. Maximus Tyrius, A.D. 146, says that the ancient Celts worshipped an immense oak as Jupiter, and regarded it as the symbol of the deity. This entirely accords with the expression of Taliesin:—

> "Derw, Buanawr,
> Rhagddaw cryneu nev a Llawr."
>
> "The Oak, the mover!
> Before him heaven and earth would tremble."

There is no doubt that its name in Hebrew, אלה, *Aleh*[h],

[h] Holly, a species of oak, *Ilex Aquifolium*, seems still to retain its name little changed from the original אלה, *Aleh*, *Haleh*. This tree

Tacitus mentions the gross worship of the Britons

X

Dr Stanley (Lectures on the History of the Jewish Church part 2. p. 208) speaking of the altar of Solomon's temple describes it as "placed "on a mass of rough stone. The rudeness of the "structure bore witness to the antiquity of the "rites celebrated upon it. It represented at once "a table & a hearth, 'the table of the Lord' on "which the dead animals was roasted & burnt" and p. 213. "A protuberance of rough rock "or stone waited to receive the ark itself."

had the same root, אל, *Al*, or *Hal*, as divinity itself. It was the god among trees, the tree god, the divine tree, "Sacra Jovi quercus," "The tree of trees, beloved the most." The oak seems to have been the favourite tree among primitive worshippers, and was venerated both for its shade and as a place of worship, until it became an object of worship itself. It is evident from Scripture that groves of oak constituted the earliest temples in the patriarchal times, and that their altars were composed of mounds of earth or of stone; so we find the first inhabitants of this country to have followed precisely the same idea. Nor does the Almighty in any way appear to have objected originally to that mode of worship. It was only when misapplied, that He condescends to direct it back into the proper channel, and commands by His servant Moses that the groves of idolatry shall be cut down and destroyed by fire [1].

Groves appear to have been not only groves of trees, but of stone, and of metal, or imitations and repre-

seems to have been dedicated to the sun (*Heaul*, or *Heaulen*,) and is still provincially called *hollin*. From its evergreen character it was employed as the emblem of eternity. It has always entered into festive scenes as a decoration, both among heathens and Christians, especially in winter, when the cheerfulness of its rich, dark, but shining evergreen renders it a most appropriate figure of a happy eternity. Hence originally its use at Christmas to decorate our houses and churches—a memorial handed down from the time of the sun-worshippers, whose anniversary feast, singularly enough, corresponded exactly with that season of the year, the Roman feast of Apollo corresponding with the Christmas Day of our present calendar, while that of the Britons corresponded with our New Year's Day. (See M. Génébrier, *Histoire de Carausius*.)

[1] Exod. xxxiv. 13; Deut. vii. 5, xii. 3.

sentations of groves. We read in 2 Kings xxiii. 6, that King Josiah "brought out the grove from the house of the Lord: and burned it, and stamped it to powder." (This evidently could not have been a grove of trees.) There is reason to think that assemblages of stone pillars (megaliths) erected by the Druids were called *Coed*, or groves [k]. This was doubtless the mean-

[k] "Est aliud mirabile in Guhir (Gower) altare quod est in loco qui dicitur *Loin*-garth quod nutu Dei fulcitur."—*Nennius*, ch. 77. This was evidently one of the Druidical rocking-stones, of which there are several in Britain. Stones of this description have been called *Betulia*, or *Bethels*, from the most ancient times. Sanchoniatho mentions them as if possessed with life and motion. These were no doubt the rocking-stones of the Druids.

Βαιτύλος, οὕτως ἐκάλειτο ὁ δοθεὶς λίθος τῷ Κρόνῳ ἀντὶ Διὸς.
Hesychius.

Jacob set up a megalith as a temple or place of worship, if that can be called a temple which consisted of a single stone; nevertheless so he considered it, and so others have considered it since his time: "This stone which I have set up for a pillar shall be God's house." (Gen. xxviii. 18.)

It appears strange to us to hear a stone pillar called God's house, being accustomed to give names of this kind to such buildings only as are capable of containing their worshippers within them. But this is not the case in every part of the world, as we learn from Major Symes's narrative of his embassy to the kingdom of Ava. The temples of that people, vast as many of them are, are built without any cavity of any sort, and he only mentions some of the most ancient of those at Pagahm as constructed otherwise. (Burder, vol. ii. p. 15.)

Heliogabalus obliged his subjects to pay adoration to his god Elagabal, which was nothing more than a large black unhewn stone.

The Scholiast upon Pindar says that the sun was of old called a stone, and Anaxagoras of Clazomenæ had prophesied that a stone should fall from the Sun. *Betros*, or *petros*, was shewn as the very stone; perhaps by analogy or by corruption *petra* at length was the name for any stone. There was a prohibition given the early proselytes to Christianity any more "ad petras vota reddere," to pay their adorations to stones. (Piozzi's Retrospection, vol. ii. p. 64.)

In Delos was an ancient Statue of Venus which had a square stone instead of feet. No idols were more common than those of oblong stones, these stones were generally of a black color which seems to have been thought the most solemn & appropriate for religious purposes. The great goddess Diana, the image which fell down from Jupiter at Ephesus was an unshapen black stone probably an Aerolite.
Eusebius says that the Jupiter of the Romans was the same as Bel or Baal of the Babylonians. He was adored on the top of the Capitoline rocks, where the first temple ever built in Rome was erected, and his image was a square block of stone, by which the Romans swore their most tremendous oaths "per Jovem Lapidem."

ing of that assemblage of stones at Carnac in Brittany. *Coit* is a common British name for these megaliths; we have Chun-coit, and Kets-Coity, Bryn-y-Goeten, Koeten Arthur, Carig-Coith, &c. Stones near Abury are called the Devil's Quoits: Quoits being Cots, Queds, Groves, i. e. groves of stone, analogous to those groves which the good king brought out of the heathenized temple, and ground to powder. When the Britons became Christianized, they were loath to give up their religious meetings in woods. Perhaps it was hardly exacted of them by those who converted them, that their prejudices might not be too suddenly shocked. Temples even continued to be called groves after they had been built of wood or stone, and they were called Ἄλση in Greek, a name originating in the Hebrew אל:—

Ἄλση καλοῦσι τὰ ἱερὰ πάντα.
'They call all temples groves [1].'

So in Britain churches continued to be called *Llan*, or groves, long after grove-worship had been discontinued. Hence probably we find so many places still called Calcot, and Kil-cot, Kil-coed, 'the church in the wood,' not uncommon in Gloucestershire; and we have Henllan-am-coed, in Caermarthenshire, 'the ancient church in the wood.'

Oak groves were both the houses and the temples of primitive peoples. The oak where Abraham worshipped and placed an altar, mentioned in Gen. xii., is called Bethel, בית־אל, 'the house or temple of God.'

The prohibition seems to have been little regarded in Rome, where "that rock" Peter, upon whom Christ was *figuratively* to build His Church, received and receives divine honours.

[1] Strabo.

Abraham dwelt under an oak, and there receive three divine guests, Sarah occupying apparentl only tent, which seems to have been used only fo mestic purposes.

Abraham planted a grove of oaks, or planted worship in a grove of oaks, in Mamre, and c there on the name of the Lord the Everlasting G Oaks were also employed as places of sepulture: J buried Deborah, Rebekah's nurse, under an oak, called it *Allun-Bachuth*, 'the oak of mourning.' T seems to have been no objection to the employr of the oak for these purposes until it became an ject of veneration, the creature instead of the Crea then it was that the strong language of denuncia was pronounced against the oaks and the groves Scripture.

When the emblematical and figurative passed the ulozoistic or material worship, then it was t

[m] The place where Abraham planted his place of worship is sai have been among the oaks of Mamre, as the Hebrew version is, or House of Oak, as the Syriac version gives it. The name of this Josephus (*Antiq.*, lib. i. c. 11) tells us, was Ogyges, which is the n given by the ancients to Noah, and as Dr. Cave says, may have b the habitation of that patriarch. St. Jerome and Eusebius tell us t this very oak was still standing in the time of Constantine, and Sc men tells us that it was venerated equally by Jews, Gentiles, and Ch tians, who celebrated a feast there every summer, but that Constant ordered it to be destroyed out of religious scruples. Oaks undoubte survive to a vast age, so that there is nothing to shock the faith in t tradition. There are oaks still existing in England to which, judgi from measurement and calculating the slowness of growth, we m assign an age of above 1,500 years. There are oaks in the vicinity Lydney churchyard, Gloucestershire, which were possibly in existen at the time of the Roman invasion.

Buis, Gui,

et sans doute par suite de la
rsistance d'anciennes traditions
e le buis, dans nos campagnes,
raît avoir hérité du respect super-
tieux que les Gaules professaient
ur le Gui. Au reste, il existe
tre ces deux plantes une certaine
a logie qui n'a pas échappé à
s coriade, et qui résulte de la forme
du vert éternel de leur feuillage.
eurs noms mêmes "gui, buis",
ndent à peu près un son pareil.
serait donc assez naturel qu'après
interdiction du gui, l'instinct
ligieux de nos populations les eût
rtées à lui substituer le buis.
est ainsi qu'à une époque
fficile à fixer les Gaulois
ublent eux-mêmes avoir
mplacé par le gui le haoma

la plante sacrée par la cellence
l'Inde, leur mère patrie ; la ga
ne produisant par le végétal ind
. . . . . .
Nous noterons encore, à propos d
fameux cri : Au gui l'an neuf ! que
dans certaines parties du Berry, l
gui se nomme guié ; or les exclam
joyeuses : guié, guié ! ô guié ! (au gu
qui figurent dans les refrains de
beaucoup de nos vieilles chanson
(I have seen it written gay ! or ga
in Swift songs, I wondered what i
could be. MJ) comme dans celui-
"La bonne aventure, ô guié !" ne
seraient-elles par un écho des c
que faisaient entendre les Gaulo
lorsqu'ils recherchaient ou décou
le gui, ou le guié sacré.
Lorsque l'on cherche à se rend
compte de l'étrange vénération

ue nos ancêtres avaient pour le
ui, on croit en découvrir les causes
ans l'existence aérienne et pour
insi dire toute céleste de cet
rbrisseau, qui contrairement aux
utres plantes ligneuses, ne tire
int sa nourriture de la terre, et
mble en fuir le contact. C'était
bien là, selon nous, ce qui constituait
ux yeux des Gaulois, la nature divine
e gui, que l'on prescrivait de le
ecevoir à sa chute de l'arbre, dans
n blanc sagum, et qu'il est dit,
ans un autre passage de Pline, que
le gui n'a pas touché la terre — si
ram non attingit, il est souverain
ntre l'épilepsie.

Mais pourquoi le gui des chênes
était-il, exclusivement à tout autre
l'objet de la vénération des Gaulois?
C'est qu'il était produit par l'arbre.

4

Sacré par excellence. "Quid quid adnascatur illis e cœlo missum putant"
Pline. Histoire naturelle Liv. XXVI. Ch. 9

On a remarqué, dans ces derniers temps que le mot Kimrique-gwydd était à la fois le nom du gui et celui d'une divinité gauloise, et l'on en a conclu que, de même que le chêne était l'emblème de la force créatrice, le gui devait être le symbole de l'immortalité.

Le buis chez les Grecs et les Romains, était dédié à Cybèle, et c'est pourquoi sans doute ainsi qu'on le verra bientôt, nos paysans sont dans l'habitude d'enficher en terre une multitude de ramilles, lorsque vient le jour des Rameaux.

Au reste, il n'est guère de religions où l'on ne voie figurer un rameau mystérieux, tant comme symbole de l'immortalité, tantôt comme conjurateur de tout danger, de toute maligne influence. À ce genre de talis[illegible] appartient encore ce rameau d'or, puissant et merveilleux phylactère, dont il est si souvent question dans nos vieux romans de chevalerie, et qui n'est qu'un sou[illegible]

...e cet autre rameau d'or dont se
...unit Enée pour pénétrer dans les enfers.
...ce propos, nous remarquerons que si
...n a généralement reconnu des oranges
...ans les célèbres pommes d'or du jardin
...s Hespérides, il y a tout lieu de croire
...e le rameau d'Enée n'était autre
...ose qu'une branche de Gui, l'Virgile
...araissant l'avouer lui-même en
...comparant à une touffe de cet
...buste, et en disant qu'il se trouvait
...r un chêne.
...n résumé, tous ces emblèmes végétaux ne sont
...s probablement que des imitations du
...ma védique et du home ou haoma
...plante sacrée, l'arbre de vie des
...riculaux. Cela est d'autant plus à
...oire que les mages donnaient aussi
...nom de rameau d'or au haoma, et
...ce c'était également ainsi que le
...rde Taliésin qualifiait le gui
...ren puraur. rameau d'or pur.)
...les Romains employaient le g...

dans toutes leurs cérémonies magiques il était compté, au moyen âge, parmi les herbes du Sabbat, et dans certaines parties de l'Allemagne, il porte, de toute ancienneté, le nom de Rameau des spectres. . . . . .

Dans l'opinion des Celtes ~~[illegible]~~ qui était un antidote infaillible contre tous sortes de poisons: il rendait fécond les animaux stériles, et lorsqu'on le cueillait sans se servir d'un instrument de fer, et ainsi que nous l'avons dit, sans le laisser toucher la terre, c'était un préservatif assuré contre le mal caduc.

Sous le rapport religieux, le gui, parmi nous, semble avoir été remplacé par le buis; mais nous lui reconnaissons encore quelques unes des vertus curatives que lui attribuent les anciens.

Nos paysans s'en servent toujours pour combattre l'épilepsie; les matrones de nos villages l'emploient dans les accouchements laborieux, et on l'administre également au bétail.

pour faciliter le part. Un savant médecin botaniste, originaire du Berry, M. A. Fée s'exprime ainsi :
Les baies du gui, acres et amères, sont purgatives, mais elles sont bannies de l'usage... Naguère encore le gui du chêne avait la prétention de guérir l'Epilepsie. On trouve encore dans la Pharmacopée de Baumé, et dans celle de plusieurs autres auteurs, une poudre anti-spasmodique dans laquelle le gui figure comme principal médicament. La fameuse poudre de la Princesse de Carignan, contre les convulsions des enfants, est dans le même cas, ainsi que la poudre de Guttête."

Il y a 60 ans, le gui de chêne était encore très recherché, et payé fort cher par les pharmaciens de nos villes, mais cette sorte de gui, fort difficile à rencontrer à toute époque, étant devenue introuvable, nous la remplaçons, sans

trop de désavantage, par le gui d'aubépine qui est le plus rare de tous les gui après celui qui produit le chêne.

M. Lee's list of trees on which mistletoe grows (I omit those you mention) MJ

Le Sapin
Le Mélèze (larch)
L'Oxycèdre (dont l'espèce distincte est connue sous le nom de Viscum oxycedri.) Juniper which grows near Narbonne (Juniperus oxycedrus)
L'Érable (sycomore)
Le bouleau (birch)
Le Châtaignier (Spanish chestnut)
Le coudrier (Filbert)
Le cognassier. (Quince)
Le rosier Églantier (sweetbrier)
Le cormier (Service tree) Pyrus Sorbus domestica
Le noyer. Walnut
L'azérolier (Is not this the fragrant Nespilus whose delicious fruit is plentiful in Italy? tiny golden medlars?)
Le térébinthe . . .

(Croyances et légendes du Centre de la France — par Laisnel de la Salle
Paris A. Chaix et Cie. 1875. 2 Vols 8vo

Hoa or Hea the third God of the first triad of the Chaldaeans fills the position of the Hu-Gadarn of the Britons. Hoa is the Oë or Oannes the god of sciences ~~[illegible]~~ we find that he teaches the Babylonians as Hu instructs the Britons in arts & sciences particularly agriculture. Hoa is the god of life

See Rawlinson's Five Monarchies [illegible]

the command was issued [n], "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee." Nevertheless, oak and grove-worship continued among all the heathen nations of the East. The Jews followed their example, nor were the threatenings of God's prophets sufficient to keep them from it.

"*Allun*," says Parkhurst, "is generally translated by the Septuagint translators as δρῦς, which brings the Albions and Druids into very close etymological contact." "The Druids," says Pliny [o], "held nothing more sacred than the mistletoe, and that which grew upon the oak was the most sacred, being most rare." It is still very rarely found. There was until the last few years a specimen at Frampton-on-Severn, in Gloucestershire, but the only specimen the writer of these pages has ever seen is on the property of Earl Somers, near Eastnor Castle, in Herefordshire. The name the Druids gave to this parasite was the "heal all." The British name *Gui*, חוה [p], means 'spirit, life, the spirit

[n] Deut. xvi. 21.

[o] *Hist. Nat.*, l. xvii. c. 44.

[p] "*Hâ, He*," says Bishop Lowth on Jeremiah xiv. 22, "is often equivalent to the true and eternal God." See Deut. xxxii. 39; Isaiah xliii.; and especially Ps. cii. It is *He Who* hath permanent existence, who exists eminently, self-existent Spirit. Hence English 'He,' and 'Who[1],' Saxon *Hua*, Scotch *Wha* and *Qua*, חוה *Hūh*, 'to subsist,' Greek ἔω.

יה and יהוה, *Jah*, *Jehovah*, 'the essence, one who is,' ὁ Ὤν[2], *On*, Ὤν δὲ ἐστι κατ' αὐτοὺς ὁ Ἥλιος. (See p. 124.)

[1] It is said that there is a race of savages called the Abipones whose only way of expressing the Deity is by an interrogation, Who? And this very much corresponds with the pre-patriarchal train of thought. Hu-Gadarn, said to be the first who taught the Britons to cultivate the soil, probably had his name from חוה גד, *Hu-gad*, 'the Spirit of God.'

[2] Ὤν, *On*, our number one, and our adverb and adjective on-ly, appear to have

of healing and divination.' There seems to be an underlying tradition of the prophetic value of a branch which was to have healing powers. The branch which sweetened the waters of Mara, the golden branch of Virgil, supposed by some to be the mistletoe, seem to

From this divine name, יהוה, the ancient Greeks had their Ἰή, in their invocation of the gods, particularly of Apollo, i.e. the Light; and hence ΕΙ (written after the Oriental manner, from right to left, according to the course of the sun), afterward ΕΙ, 'is,' was inscribed over the great door of the temple of Apollo at Delphi. (Dickenson's *Delphi Phœnicizantes*, c. x.; Plutarch, vol. ii. p. 392, edit. Xylander; Eusebius, *Prop. Evang.*, lib. xi. c. 11.) The shout of 'Io Bacche,' Εὐοῖ Βάκχε, *Euoe Bacche*, was probably of a similar import. So חיה, with a radical but mutable or omissible ה, is generally rendered, says Parkhurst, 'to live.' It also means 'strong, or vigorous.' Hence Greek *βίος*, Latin *Fvis, Fvita, Vi-gio*, Ffench *Vif*, 'the life, living creature, the giver of life, spirit.' The expression is used Gen. xviii. 10, and elsewhere, signifying the quickening time of a child. Thus Eve (חוה) was so called because she was the mother of all *living*, (Gen. iii. 20, כל חי).

From Eve, *quasi Queve*, appears to come our word 'Wife, Qwife,' and Teutonic *Weib*, 'Herself spirit,' a living soul breathed on by the Spirit of God, and giving existence to all living human beings. Our word wo-man may also have its origin in the same etymon, חיה. The mystical train of thought of the Druids seems to have invested the mistletoe, *Gui* in Celtic, or *Hi, Wy*, 'spirit,' with its sacred character on account of its life-giving, medicinal character, and also from its parasitical cleaving to the oak, the vegetable representation of the Deity. Its strong, vigorous, evergreen character, its apparently abnormal growth, its taking a different nature as it were, and yet drawing nourishment from the same source, united to the same stem, cleaving to the branches of the oak, as the woman to the husband, "she shall cleave to her husband and they twain shall be one flesh,"—as the creature, also, dependent on the Creator, and cleaving to Him in spirit,—rendered it a valuable emblem to those whose religion peculiarly dealt in hidden mysteries. In Saxon we have Ep, 'marriage,' which carries the same train of thought.

had this etymon. It seems very much to pervade European languages at least. We have in Latin *Un-us*, French *Un*, Italian *Uno*, Spanish *Un*, Saxon *An*, *Æn*, Dutch *Een*, German *Ein*, Greek ἑν, and with a μ prefix, μ-ον-ος, the un-ity, or one-ity of the Godhead being thus expressed.

point to the "righteous branch" foretold by the prophets—"the rod," or branch from "the stem of Jesse."

The mistletoe being of a different nature from the oak on which it grew, seemed a mystical representation of the expected Saviour taking the human nature into the divine. We must recollect that the oak, אלה, bore both the name, and was emblematical of God Himself, the *Jovi Sacra Quercus*, while the branch which grows, as it were, out of it, is the figure of Him who was to be the Healer of all nations.

The "high hills" and "green trees" are repeatedly mentioned in the Scriptures as the places devoted to false worship. The grove-worship of the Gaulish and British Druids is mentioned by every writer on Druid worship.

"They had these groves (one may conjecture)," says Mr. Rowland [q], "in many places of the country, which they called Llwyn." This word seems to carry with it its manifest derivation from the original word אלון, *A-lwyn*. Thence, I take it, came the word Llan, which Christianity retained and the Christians applied to their own consecrated places and public oratories. "To this day," says Mr. Rowland, "there are places retaining the ancient name of Llwynau, or Groves, as Llwyn Llwyd, Llwyn Moel, Llwyn On [r], Llwyn Ogan," &c., and our metropolis not improbably derives its name from Llwyn, or Llan Don, or Llan Adonai, 'the temple of the sun, or the grove of the sun-moon.' Mr. Pennant,

[q] *Mona Antiqua Restaurata*, p. 68.

[r] See Appendix I. under *On*.

in his account of London, mentions that the temple of Diana, or the moon, stood where St. Paul's Cathedral now does. It has been already shewn that the sun and moon were united in one worship. It is extremely interesting to trace how the British worship preceded the Roman, the Roman the Saxon, and the Saxon the Christian on the same spot; so that it is probable that the spot on which St. Paul's Cathedral stands has been dedicated to religious worship from the time this island was first inhabited; and the same may be said of many churches in this country. On the restoration of my own church at Rodmarton last year, several traces of British worship, horses' and boars' teeth, &c., were discovered beneath the foundations.

Lan, לן in Hebrew, is 'to abide, to dwell, to lodge, to remain.' As a noun, מלון, *M-Alan,* is 'a lodge, an inn, a dwelling-house,' having the same radical source as אלון, *A-lan,* or 'oak,' which was the first lodging of man.

Abraham, as before observed, abode under an oak in Mamre, and pressed the angels to use it as their inn or lodging-place.

Hence we trace the progress of civilization through this word, and its transitions from the primæval root, לן, *Lan,* 'to dwell,' through the first dwellings under oaks, in groves, then hovels, huts, tents, lodges, inns, temples, churches, "Howbeit God dwelleth not in temples made with hands."

There was something fine and noble in the idea of this out-door worship, and we may remember that the earliest heathen temples were all open to the sky. The

idea of a covered tabernacle, as that of Moses, and subsequently the Temple, were matters of especial revelation to those who constructed them.

Names of places commencing with Lan, Llan, Lon, may be for the most part considered as having this origin. They are mostly prevalent in Wales and Cornwall, where the British language lingered for the longest period. It however enters into many places as a prefix or as a terminal in other parts of England, especially in Cumberland. There are no less than a thousand places in England and Wales which include this root[a]. The groves gave the name to the temples and the temples to the churches, and if the grove-worship was as frequent as we have every reason to believe it to have been, Britain may well have been called *Alliun*, *Ἀλλουίων*, or the country of *Llans*, 'groves.' The ancient British name of Lancaster, *Alion*, latinized by the Romans to *Alione*, is a remarkable confirmation of this idea. The Saxons retained the name of *Lan*, adding to it their own popular terminal of *caester*.

It has been remarked in Mr. Pearson's "Early and Middle Ages of England," that while "many British names of towns have been preserved, . . . the prefix of Llan or Church, so common in Wales, is unknown in England proper." This however is not the fact. We have Lan-cant, (Gloucestershire); Lan-caster, (Lanca-

[a] Lin-coln was called by the Saxons Lindeyllan-caester, by the Romans Lin-dum. But they only handed down the British name Lin-coit, Lin-coed, which was a sort of reduplication of the term meaning 'grove, a grove-temple, or temple-grove,' (לן קדרן).

shire); Lan-chester, (Durham); Lan-ton, (Northumberland); Lan-East, (Cornwall); Lan-ercost, (Cumberland); Lan-gar, (Notts.); Lan-hydrock, Lan-er, Landithy, Lan-Keverae, Lan-dreyne, Lan-dulph, Lan-ivet, Lan-livery, Lan-narth, Lan-reath, Lan-dewednack, Lan-istley, Lan-herne, Lan-yon, Lan-shinsey, Lanhudno, Lan-laran, Lan-ow, Lan-sidno, Lan-sidwell, Lan-cells, Lan-salloes, Lan-teglos, (2); Lan-ceston, (Cornwall); Lan-ton, (Oxon); Llancillo, Llandinabo, Llan-faino, Llan-garrin, Llan-rothall, Llan-warn, (Herefordshire); Llan-yblodwell, Llan-ymynech, (Salop); Lans-down, (Gloucestershire); Lan-dican, (Cheshire); Lan-thony, (Gloucestershire); Lan-hills, (Wilts.); to say nothing of many others corrupted to Land, Lam, Lang, Lon, Lun, Lyn, Lound, &c. It also enters into others as a terminal, as Rag-lan. There are also Lanbride, Lan-ark, and Lan-erick, in Scotland. Qy. the two latter having the same origin as Orech, York, Warwick.

The British oak has always been celebrated. It may well have been called the island of oak groves.

The name of Albion, from אליון, *Alioun*, 'the groves,' is perhaps paralleled in the name of the Assyrians, a cognate if not the parent race of the Britons. אשרה and אשירה, *Ashirieh*, is translated by the Septuagint and Vulgate as a grove in Deut. xii. 3, "You shall burn (אשרידם, *Ashirihim*) their groves with fire;" and in several passages of Scripture it has the same signification. Nor does the statement that "Ashur went out and built Nineveh" interfere with this etymon. Ashur derives his name from the same source, viz. that

of flourishing like a tree or a grove. Ashur was probably a grove-worshipper, like the rest of his countrymen, or may have been one *par excellence*, or, being a dweller in groves, he was one of the first to build a city.

It is remarkable how the word 'grove' clings, even down to the present day, to places connected by their prefix with the worship of the material heavens, such as Algrove, 'the grove of Al,' (the sun); War-grave and Har-grove, 'the grove of Aur, or Ur, or Hor,' (the sun), &c.; Win-grove, 'the grove of Win, the sun, the eye of day;' Pol-grave, 'the grove of Apollo;' the word grove itself being traceable to the Hebrew גרה, *Gröe*,—Youl-grave, An-grove, Avon-grove, &c., Bal-grove or Blagrove, &c. So also under the British form of *Coed*, from קדה, corrupted to *cot*, *cote*, *cotts*, and *coat*, as a terminal. We have Wincote, or 'the coed or grove of Win;' Amcotts, 'the grove of Am or Ham;' Bal-cote, or 'grove of Baal;' Condicote, 'the grove of Chiun or Con,' (the moon); Walcot, or 'grove of Wal or Gal,' (the moon). Al-can-coats (Lancashire) seems to combine *Al* and *Chiun*, אל and כון. It is observable that we rarely meet with the words *cot*, *cote*, *cotts*, *coats*, meaning 'groves,' except in conjunction with some prefix denoting planetary worship. Murcott, of which there are three or four in Gloucestershire, from מאור קדה, 'the grove of Maur,' (light); Elcot, 'the grove of Hal or El;' Hazelcot, 'the grove of Ashel,' אשאל.

It is nevertheless extremely interesting to trace religious worship from its earliest history through its gradual corruptions back again to the simplicity of the

Gospel, and to see how peoples have in all ages erred from failing to distinguish between the real and the emblematical, the corporal and incorporeal, the material and immaterial.

But not only do the principal names of Gaul, Cumri, Briton, and Albion shew their Hebræo-Chaldee origin, and mark the religious grounds upon which they were given, but the names also of the different tribes which occupied this country seem to have had a similar source.

And the Dobuni, or people inhabiting the greater part of Gloucestershire, parts of Oxfordshire, Warwickshire, and a small part of North Wilts., may well have their origin from דבח, Chaldee, *Dobah*, 'to sacrifice,' from the Hebrew ובח, *Vobah*, the ו being as usual changed into ד[t].

דבחין, *Dobain*, are 'altars[u].'

דב, *Dob*, 'to murmur, to move the lips in prayer, to groan.' Deriv. Icelandic, *Dufa*, English, 'dove,' from their murmuring[x]. Most of our Gloucestershire historians[y] have taken the etymology from *Dufn*, 'low,' on account of its valleys, and this etymon I willingly adopted until I found this, which is more consistent with the hill altar-worship which our British forefathers carried on.

The state of the Cotteswold Hills and the Wiltshire and Berkshire downs in the time of the Britons may be compared to the state of things in the time of the prophet Hosea: "Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their

[t] Ezra vi. 3. [u] Ib. vii. 17. [x] Parkhurst. [y] Camden, &c.

altars are as heaps in the furrows of the fields[z].” And does not their present condition exhibit, in a remarkable manner, the fulfilment of the same prophet’s prediction, “The thistle shall come up on their altars[a]?” There are at least a dozen of these tumuli within the circuit of as many miles in many parts of the Gloucestershire hill country. I can see the sites of five, at least, from my own windows. Cæsar[b] remarks upon the number of the tumuli in Britain in his day, “Multis in civitatibus harum rerum extructos tumulos locis consecratis conspicari licet.” The Romans, too, had as much curiosity about them as we have: the discovery of Roman coins in many of them and the state of disturbance in which we generally find the sepulchres, shews that they had been before us in their researches.

The Hædui, the inhabitants of South Gloucestershire, from חדה, *Hedeh*, ‘to dart forth, emit, as of light or sound, as emitting light;’ הוד, *Hud*, ‘the flashing of light[c];’ as emitting sound, הוד, *Hud* or *Hood*, (qy. English ‘hoot,’) ‘to shout in prayer, cry aloud,’ as Elijah challenges the Baal priests[d]. Under the head of כמרים, *Cumrim*, Drusius in the *Critici Sacri* on Zephaniah i. 4, says Camaros “inter Ædituos reddit.” The Æditui, per sync. Ædui, were a sort of overseers among the priesthood and temples (*ædes*[e]) in heathen worship. The Druid with whom Cicero mentions in

[z] Hosea xii. 11. [a] Ib. x. 8. [b] *De Bell. Gall.*, lib. vi.
[c] Hab. iii. 3; Job xl. 5. [d] Isa. xxx. 30; Job xxix. 20.
[e] The word *ædes* probably had its origin from the shoutings in prayer there carried on, derived from its Hebrew etymon.

his work *De Divinatione* that he had a personal acquaintance (Divitiacus) was a Hæduan. This learned Druid carries in his name Cæsar's remark, "Galli se omnes ab Dite patre prognatos prædicant, idque ab Druidibus proditum dicunt." Ausonius[f], himself a Druid, speaks of an old man named Phœbicius who was of the race of the Druids, who had been *ædituus* or sacristan of Belenus, who, by means of his son, had obtained a chair at Bordeaux:—

"Tu Baiocassis stirpe Druidarum satus
Si fama non fallit fidem
Beleni sacratum ducis e templo genus;
Et inde vobis nomina
Tibi pateræ: sic ministros nuncupant
Apollinaris mystici, &c.
Non reticebo senem
Nomine Phœbicium
Qui Beleni ædituus
Nil opis inde tulit.
Sed tamen ut placitum
Stirpe satus Druidum
Gentis Aremoricæ,
Burdigalæ cathedram
Nati opera obtinuit."

Here we have in juxtaposition the names of Ædituus, Belenus, Phœbus, Apollo, and Druids; a remarkable concurrence of testimony to our theory.

The Hædui were the most noble and distinguished tribe among the Gauls.

"Docebat etiam ut ab omni tempore totius Galliæ principatem Ædui tenuissent[g]." "Summa auctoritas antiquitus erat in Æduis[h]." "Eo statu res erat ut

[f] *Professores* iv. v. 7.
[g] *Cæs. Bell. Gall.*, lib. i. c. 43.
[h] Ib., lib. vi. c. 12.

longè principes Ædui haberentur[i]." "Celtarum Clarissimi Hedui[k]."

Divitiacus, prince of the Hædui, had a sovereign principality in Insular Gaul, i. e. Britain, as well as Continental Gaul, and that was a part of Gloucestershire before mentioned, and the whole or greater part of Somersetshire.

The Brigantes, from ברך, 'to kneel,' sub. 'a knee, kneelers in worship.'

"Βρίγους Βρίγας ἔθνος δὲ ἐστι Βρετάννικον οἱ[l]."

At Bisley, Gloucestershire, where, as mentioned in pp. 114, 115, every local name seems to teem with this kind of worship, we find the name of Berkham Bottom still cleaving to a little dell on the common (now about to be enclosed), which strongly savours of its origin as a place of worship. It is surrounded by tumuli. Berkham would be ברך חמה, *Berk-hame*, 'to kneel to the solar light,' a worship again recognisable at Berkhampstead, or place of solar worship.

The Allobriges would be those who bent the knee to אל, *Al*, 'the sun,' and ברך, *Berk*, 'to kneel.'

These seem synonymous with the Otadeni.

It is not a little remarkable that the word "knees" should be applied by metonymy in the Scripture for worshippers: "Yet I have left Me seven thousand in Israel, all the '*knees*' which have not *bowed unto Baal*, and every mouth which hath not kissed him[m]."

The Demetæ from דמה, *Deme*, which denotes the

[i] *Cæs. Bell. Gall.*, lib. vi. c. 2.
[l] Stephanus Byzantinus.
[k] Pomp. Mel. iii. 2.
[m] 1 Kings xix. 18.

stillness and equability of the sun as applied in Joshua x. 12, "Sun, (solar light,) be thou still, (remain upon a level in Gibeon.") With a formative א it becomes אדם, *Adem*, retained in heathen mythology as Admetus, the beloved of Apollo.

The Otadeni from אט, 'to kneel in prayer;' אטים, *Otim*, in Isaiah xix. 3, is rendered 'charmers, conjurors, diviners,' from their kneeling and creeping about. Otadeni may be compounded from אט, *Ot*, 'kneeling,' and דן, *Don*, 'the Adonis, the Lord the sun.'

The Morini from מאור, *Maur*, 'light, solar heat.'

The Cateuchlani, or worshippers of קד or קת, *Ked* or *Ket*, the British Ceres, or moon; or, קת עגל און, *Ket ogl aun*, 'worshippers of the round sun.'

The Ordovices from אור, *Aur*, *Or*, 'the sun.'

The Belgæ carry their name evidently from בעל, *Baal*, *Bel*.

The Bi-broci possibly from ברך, *Brech* or *Brock*[n], which seems to be handed down in the modern name of Berk-shire, and is to me, when surrounded by so many Oriental etymons, more acceptable than that of the *berroc*, or box-tree, for which it does not appear to have been ever particularly celebrated.

The Cor-itani and Car-nabii from כר, *Cor*, *Car*, 'circuitous,' analogous with גל, *Gal*, 'to go round,' and רת, *Tor* and *Cumr*, a name of the sun. Among most Eastern nations, *Κῦρον γάρ καλεῖν Πέρσας τὸν Ἥλιον*[o].

[n] Vide p. 205.

[o] Plutarch in Artaxerxe, p. 1012.

or from 3715 (marked with a sign) to Adon
we know how the Ancient Britons bore on
their bodies figures of the Sun & Moon
tattooed into their skin.

The Picts or Ipicts
Japetidae Japhetites
פתה Pitch. In Chald. Paraph. et pluribus Ebraeis est 'Dilatet', ut adeo Noach Japheto amplissimum predicat locum. His accedit B. Pfeifferus in Dub. Vex. Cent i. p. m. 88
Cornel. Stockh
clavis linguae sanctae

אפתי Dilatavit Gen xxvi. 22

[illegible]

כר את אן, *Cor-at-Aun*, '*Cor*, Apollo, the sun, the very sun.'

The Danmonii possibly from אדן מני, *Dan-meon*, 'the Lord Meni the sun.'

The Sil-ures from סל, *Sel*, which see under Appendix I.

The Gad-eni from גד, *Gad:* see Appendix I.

The An-calites mentioned by Cæsar from the associated אן, *An*, and כל: see Appendix I.

The Rhemi from *Rhé:* see Appendix I.

The Dimeti from דימת: see Appendix I.

The Vol-untii from עלת, *Vole* or *Ule*.

The Senones from שן אן, *Sen-on*, a reduplication of 'sun-worship:' see p. 126.

The Iceni Ceno-manni from the associated כן and מני, *Chiun* and *Meni*.

The *Segon*tiaci will perhaps be from סגן.

Segon, סגן, among the Chaldæans and Assyrians, means 'a prince or a noble.' Parkhurst inclines to think that it is derived from סגי, *Segi*, or סגא, *Sega*, 'to be great and powerful,' and this may refer either to God or man. Segon would be a synonyme of Baal. Berosus relates that a feast was held in Babylon on the 16th of the month of *Loi*, lasting five days, called the Sacean feast, in which it was the custom that the masters should take the place of servants, and that one dressed as a member of the royal family should preside on these occasions: this president was called Segon. Ctesias records a similar feast among the Persians[p]. Such a feast may have been instituted to shew the equality

[p] See Selden, *De Diis Syriis*, vol. ii. p. 394.

of all men in the sight of God, and that the highest must bend before God as well as that the lowest may be exalted; an anticipation of that saying, "He hath put down the mighty from their seat: and hath exalted the humble and meek." As *Segon*, סגן, is 'a lofty one,' so סג, *Seg*, is 'to retire humbly,' and סגד, *Seged*, is 'humility,' prostration of the body.'

Nebuchadnezzar performed this act of prostration to Daniel[q], where this very word is used. The Segontiaci would be those who prostrate themselves to the Segon, or powerful ruler of heaven.

The readiness with which the Romans in Britain admitted into their mythology the gods of the countries in which they resided for a time, is shewn in their adoption of the god or divine attribute of Segon. An inscribed stone was dug up at Silchester, the chief town of the Segontiaci, with the following inscription:—

DEO HER
SAEGON
T TAMMON
SAEN TAMMON
VITALIS
OB HON.

Which may be read, "To the God Hercules (or Hermes) Segon. Tiberius (or Titus) Tammonius, son of Saenius Tammonius Vitalis (erected this stone) in honor," &c.

Silchester, in Hants., was by the Britons called Caer-Segon, or Caer Segont; at another period called Windon. By the Romans it appears to have been called indifferently Vindonum Sulis Castrum, translated by

[q] Dan. ii. 46.

Segen Sagart in Irish for a priest. Segnen Germ to bless. Berosus gives the name of Sagan Oyygisan to Noah. The word Sagan says Vallancey though rarely met with in Scripture was well known in name & dignity to the Hebrew writers

Segen and Segnen are used in Germany for acts of devotion

the Saxons into Silchester. The names Segon, Win, and Sul being synonymous attributes of Apollo. It has been before shewn that Hercules, Hermes, Jupiter, Apollo, &c., were all one.

The Iceni and the Cangi probably derived from כן, *Can* or *Cun*. This word is synonymous with ברך, *Breck*, and סגד, *Segd:* they all mean 'worship and prostration of body.' The Greek γόνυ and Eng. 'knee,' seem to derive from כנע, *Ceno*. It is the etymon of Can-aan, whose name seems to have forestalled the prophecy "that a servant of servants shall He be."

The Atrebates, probably, from אט, *At*, which again is synonymous with the previous etymons: אט, as a noun or particle, means 'bending, inclining, stooping.' The אטים, *Atim*, as before observed, were a kind of charmers or conjurors, so called from their creeping, stooping, and prying about. אט, תר, תרתה, *At*, *tre*, and *Aite*, are all words which may enter into the composition of the name of this tribe, significative of their mode of worship.

The Parisii seem to derive from פר, *Par*, or *Phar*, which see in Appendix I., as one of the names of the sun. And so probably we might go on through the whole list of the British tribes found in the occupation of this island at the time of the Roman conquest.

The readiness of our British forefathers to accept the Gospel of Christ, already alluded to, may be traced to the following circumstances:—

I. Their acknowledgment of original indwelling sin and the necessity of an atonement; this idea of an atonement entering into all their offerings, and being

the mistaken grounds for the human sacrifices which they undoubtedly offered from time to time.

II. Their views of the immortality of the soul, "animas non interire."

III. Their perception of their being the children of the great God, as Cæsar informs us.

IV. Their traditional belief in the triune power of the Godhead, which induced them to deliver their laws in triplets, to reverence especially the number three.

V. Their previous recognition, as applied to their own views of the Deity, of those emblems and figures under which they had already, only too materially, worshipped Him, and which were now spiritually applied by their instructors to the true God and His Christ, e.g. as a consuming fire (אישׁ); as a bright and shining light, shining more and more unto the perfect day (שחר); as a sun (שבד) and a shield (מגן); as a rock, in their logans; as a branch for the healing of the nations, typified by their mistletoe; as a Divine word, or λόγος, in the person of a messenger, or ambassador, or mediator between God and man, a Teutates, and an already organized system of priesthood.

VI. Their impression, which they held in common with the Platonists and Pythagoreans, that the Second Person of this Divine Power was imprinted on the universe in the form of a cross.

"It is a fact," says Mr. Maurice[r], "not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the Deity they adored; and having

[r] "Indian Antiquities," vol. vi. p. 49.

cut off the side branches, they affixed two of the largest of them to the highest part of the trunk in such a manner as that those branches, extending on each side like the arms of a man, together with the body, should present to the spectator the appearance of a huge cross, and on the bark of the tree, in various places, was actually inscribed the letter T *Tau.*"

Some have gone so far even as to suppose a Celtic origin for the word 'cross,' and have derived it from *Crugh* and *Cruach*, which signify a cross in that language, but these have a much more probable origin in the Hebrew and Chaldee. *Chrŏssh*, קרש, signifies boards or pieces of timber fastened together, as we should say, crosswise: the word is so used in Exodus xxvii. 6. This seems a very natural and probable etymon for the term, but it may also allude more to the agony suffered on such an erection, and then its origin perhaps may be traced to קרץ, *Chrutz*, 'agitation.' This word also means to be 'kneaded,' and broken in pieces like clay in the hands of a potter. *Chrotshi*, קרצי, in Chaldee, we are told by Parkhurst[s], means 'accusations, charges, revilings, reproach,'—all of them terms applied to our Lord in His sufferings. "Crux ponitur pro omni angore, strictius pro morte in ligno[t]." Pliny shews that the punishment of the cross among the Romans was as old as Tarquinius Priscus; how much older it is perhaps difficult to say.

Plato, born 430 years before Christ, had advocated the idea of a Trinity, and had expressed an opinion that the form of the Second Person of it was stamped upon

[s] p. 627. [t] *Grævius in Thesauro.*

the universe in the form of a cross[u]. St. Augustine goes so far as to say that it was by means of the Platonic system that he was enabled to understand properly the doctrine of the Trinity.

Bishop Lowth on Ezekiel shews that the ancient versions of the Septuagint translate that passage[x], "Set a mark on the foreheads of the men," "set the sign of T or the cross on their foreheads," not *τὸ σημεῖον*, 'the sign,' but *ταῦ σημεῖον*, 'the sign of a cross.' In Revelations[y], God's people are to have the mark of God sealed on their foreheads; and doubtless this is the idea of our Church, handed down from the remotest antiquity, of signing baptized persons on the forehead with the sign of the cross.

The passage of Isaiah[z], where it is said that "one shall subscribe with his hand unto the Lord," is translated by Lowth, "shall inscribe his hand to Jehovah." He shews that it was the custom to mark soldiers on their hand with a sign, to shew what master they served. "So," says Procopius, "many Christians marked their wrists or arms with (*τοῦ σταυροῦ τὸ σημεῖον*) the sign of the cross, or with the name of Christ." And this seems to be the intent of that passage of our baptismal service, "We do sign him with the *sign of the cross, in token* that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His *banner*[a] (sign) against sin, the world, and the devil,

[u] See Justin Martyr, *ad Timæum*, p. 36; Numbers xxi. 6—9; Justin Martyr, Apol. i. p. 78, Paris edit.

[x] ix. 4. [y] chap. vii. [z] xliv. 5.

[a] We call banner what the old chronicler, John Hardyng called it,

and to continue Christ's faithful *soldier and servant* unto his life's end." The form of the cross has given rise to much question. We read in Montfaucon and others that the earliest cross was that of the T, *Tau*, or Greek T, and such Mr. Broughton supposes was in reality the shape of the cross upon which our Lord suffered.

"The Ethiopic letter *Taui*, or *Taw*," says Lowth, "still retains the form of a cross, X, and the Samaritan T, which the Ethiopians are said to have borrowed from the Samaritans, was in the form of a X cross." "In several Samaritan coins," says Montfaucon [b], "to be found in the collections of medalists, the letter *Tau* is engraved in the form of a cross, or Greek *Chi*," and he gives as his authority Origen and Jerome.

The Jewish High-priest, we are informed by the Rabbis, was anointed on his investiture, while he who anointed him drew on his forehead with his finger the figure of the Greek letter *Chi*, *X* [c].

The High-priest, we know, was universally the type of the Christ who was to come. We are told to "consider the High-priest of our profession [d]," for "Christ became an High-priest of good things [e]," and "such an High-priest became us, who is holy [f]." His being marked with the cross had therefore a typical signification.

There is every reason to suppose that the cross was

speaking of the emblem given by Joseph of Arimathæa to Arvir, "a coat of arms." Is it not the same thing?

[b] *Palæograph. Græc.*, lib. ii. c. 3.

[c] See Bartenora and Maimonides on *Mishna Tit. Cheritoth*, c. i. s. i.; also Selden, *De Success. in Pontific.*, lib. ii. c. ix.

[d] Heb. iii. 1. [e] Ib. ix. 11. [f] Ib. vii. 26.

a symbol of more import in the early patriarchal ages than is generally imagined. It was not only the *first letter*, but it was also the emblem, of Taut, 'the Mercury, the word, the messenger of the gods, the angel, as we may say, of his presence,' himself a god among the Egyptians and the Britons, whose god Teutates was analogous both in name and nature: a winged messenger, traditional emblem of Him who was to come with messages from heaven, the ἐυάγγελος. He was the god of eloquence, the mouth-piece of the gods, a divine λόγος, the word of God, and wisdom of God[g]. His carrying in his hand the *caduceus*, or rod with entwined serpents, marked Him which had "power over the old serpent," whose works He was to destroy; and the bag as He "whose reward is with Him, to give to every man according as his deeds shall be." M. Le Clerc, one of the ablest mythologists who ever wrote, has shewn that the Teutates of the Gauls, the Hermes of the Greeks, the Mercury of the Romans, were all one and the same[h]. They each of them bore in a remarkable

[g] Thus when the heathen at Lystra would have done sacrifice to Paul and Barnabas they ascribed to Paul the attributes of *Mercury*, because he was the *chief speaker*, the mouth-piece of divinity. (Acts xiv. 12.)

[h] "Mercurium—Nam quem Θώθ appellabant qui Platoni Theu, Propertio nostro Theuthates est."—(*Pierius Valerianus.*)

This view of the case does not by any means contradict the suggestion in p. 131, that Mercury was the representative of Adam. He appears to have been the type of the second Adam, as Adam was of Christ.

The tradition which prevails in the Polynesian and Leeward Islands is, that their inhabitants were the descendants of the first man, whose name was Taata, (the general name for man throughout the Pacific,) whose wife's name was Ivi, or Eve. (Ellis, "Polynesian Researches," vol. ii. pp. 58 and 41.) It may here be remarked, too, in reference to what

Abbé. Em. Domenech in his "Missionary Adventures
in the Great Deserts of North America" speaks
of the tradition of the Deluge as thoroughly engraved
throughout the tribes of American Indians

manner the symbols of Him who was to come, and has now come in the flesh, the Desired of all nations, expected from the earliest days. Him, then, whom they ignorantly worshipped did the early Apostles preach to the Britons,—Tertullian, Origen, Athanasius, Jerome, Chrysostom, Theodoret, and others being our informants.

The Egyptian Isis and Serapis are both represented with crosses; they are each of them the sun-god and god of healing,—mystical representations of the Sun of Righteousness, with healing in His wings. The Samaritan T, which is also the Egyptian and Druidical cross, seems to have been a figure of the Trinity, a sort of "tria juncta in uno," all perfectly equal, "none greater or less than another." There are very few languages in which the letter *t* does not bear somewhat of the form of a cross, or a cross upon it, and, singularly enough, the number three commences in most languages with a *t*. It does so in all the European languages I am acquainted with except the Teutonic, in which it begins with a *d*, but then the *d* has a cross upon it, đ; and it is well known that in that branch of language

has been before said on the subject of the Flood, that these remote people have a most vivid tradition of the universal deluge, in terms considerably approaching to the Mosaic account, and, singularly enough, still more in conformity with the Druidical view of that catastrophe, as given by Taliesin and others of the early British writers, so as to strike most forcibly the missionaries engaged in the conversion of the Tahitians. The same tradition prevails in Mexico.

"Other points of resemblance between the Polynesian account," says Mr. Ellis, "and the memorial of the Deluge preserved among the ancient nations, might be cited; but these (which he gives) are sufficient to shew the agreement in the testimony to the same event preserved *by the most distant tribes of the human family.*" ("Polynesian Researches," vol. ii. p. 63.)

the *d* and the *t* have an equivalent power. The Egyptian *t* was a cross, and where the *d* and *t* were doubtful or interchangeable, the ⊤ was replaced by a △, three again united in one co-equal; the equilateral triangle being always held to be a symbol of divinity by the ancient schools of philosophers; and indeed there never seems to have been a time when the heathen nations did not attribute a triune power to the Deity [1].

[1] It is not unimportant here to remark how the discoveries recently made in the East, bear testimony to the other scattered "fragments" of historic tradition which we are "gathering up," desiring that "nothing may be lost" which tends to confirm the revelation which we hold so dear.

A cylinder was discovered at Konyunjik which is supposed by Mr. Layard to have been a signet, possibly of Sennacherib himself. The engraving on it represents the king standing under an arch, as shewn in other instances. He appears in the act of worship before the sacred tree, which from the acorns on it was evidently the oak, confirming that passage of Scripture "ye shall be ashamed of the oaks which ye have desired," and shewing the connection between the Druidical and Assyrian worship. Above the sacred tree is the emblematic representation of the divine presence in the form of a winged cross, passing through a circle (the emblem of eternity), surmounted by three heads, exhibiting the symbol of the Triune God—a doctrine which, however much obscured and overlaid by a mass of rubbish, seems never to have been wholly lost sight of.

It may be observed that the representations of the divine presence among the Assyrians were those of a personage depicted within a radiated circle, with wings and body extended in the form of a cross, holding a bow in his hand:—"He hath bent His bow, and made it ready;" "He hath ordained arrows against His persecutors," being the attributes of the great God ascribed to Him by the sacred penman. The Egyptian cherubim, too, are represented as holding in their hands a cross, surmounted by a circle. Was it not "the eternal purpose in Christ," (Eph. iii. 11,) made known to God's saints, and obscurely preserved throughout all ages, until the time was come "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;

In the Etruscan Alphabet the letter d is written thus, 𐌃 and in the Phoenician Alphabet thus 𐌃, and both of these have a strong resemblance to the Samaritan

Traces of the doctrine of the Trinity are discovered among the Persians, in the writings of Zoroaster; among the Samothracians, the similarity of whose religion with that of the Britons has already been remarked[1]; and among the Chaldæans and Egyptians. Aristobulus, preceptor to Ptolemy Philadelphus, 250 years before Christ, speaks of a second cause as "the wisdom of God." The notion of a Trinity pervades the writings of Pythagoras, Parmenides, and Plato. Even the Indians in South America are said to have worshipped a god whom they considered one in three and three in one. Similar traditions are found in India. It would be surprising, with such an universal concurrence of tradition, if it had been deficient in Britain, so notoriously "dedita religionibus." The Chaldæans and Phœnicians acknowledged that the Supreme Being had begot another Supreme Being from all eternity, which they sometimes called the "*Son of God,*" sometimes the "*Word,*" sometimes "the Mind," and sometimes "the Wisdom of God," and asserted this to be "*the Creator of all things.*"

Among the sayings of the Magi, with whom Pliny, as I have before observed, compares the Druids, was this remarkable doctrine: *Πάντα ἐξετέλεσε Πατὴρ καὶ νῷ παρέδοκε δευτερῳ*; 'the Father finished all things and delivered them to the *Second Mind.*'

Some have supposed that the heathen acquired this knowledge at second hand from the Hebrews. It mat-

to the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God, according to the *eternal purpose* which He purposed in Christ Jesus our Lord?"

[1] p. 94.

ters not for our argument whence they had it. But that they had it from the earliest times is quite evident, and that the knowledge of it had extended into Britain, and was amongst others a stepping-stone for the early reception of the Gospel by our ancestors.

That the antiquity of the symbolic use of the cross among Christians dates from the earliest times, is shewn by allusions to it by Barnabas in the first century, Justin Martyr[k] and Clemens Alexandrinus in the second, and Tertullian at the beginning of the third century.

The respect paid to the cross in the *very* earliest times of Christianity was such, that in one shape or other (and several were employed) it formed a distinguishing part of their civil and religious ceremonies. Tertullian[l], who wrote about the year A.D. 199, or a hundred and twenty years before the conversion of the Emperor Constantine[m], to which period most writers have been in the habit of tracing the use of this symbol, writes as follows:—"At every commencement of business, whenever we come in or go out from any place, when we dress for a journey, when we go into

[k] Justin Martyr's defence was written in answer to the heathen who accused the Christians of idolatry as worshipping the cross in the sense of an idol. He shews that it was no such thing. It is most important that we should keep our minds clear as to the great difference between a commemorative and a superstitious reverence for the cross, and while we keep up a memorial of the sign in grateful remembrance of Him who was crucified for us, we should always remember that it is only a sign; and while we are "not ashamed of the cross of Christ," let us not be driven from the proper use of it by the errors which some have made respecting it. Judicious Hooker has some admirable remarks upon this subject.

[l] *De Corona Militis*, c. ii.

[m] Constantine's conversion took place about A.D. 319.

a bath, when we go to meat, when lights are brought in, when we lie down or sit down, and whatever business we have, *we make on our foreheads the sign of the cross.*"

Chrysostom, A.D. 380, says:—"In the private house and public market-place, in the desert, in the highway, on mountains, in forests, on hills, on the sea, in ships, on islands, on our beds, and on our clothes, on our arms, in our chambers, in our banquets, on gold and silver vessels, on gems, in the paintings of our walls," &c.

Tertullian[a] speaks of the use of the cross in baptism practised as early as his day, (second century). We need not, then, be surprised to find this symbol on the foundation-stone of such a building as that at Chedworth-wood, Gloucestershire, or on the mosaic pavement at ~~Bignor, in Sussex~~ BRAMPTON in DORSET, for however we might hesitate in attributing a Christian origin to the discovery of a simple cross, there can be no mistake as to the character of those which combine the *X* and the *P*, in whatever shape it may appear.

Whatever credit may be given to the story of the apparition of the cross to Constantine, there is little doubt that as son of the Christian Helena he was well acquainted with the form of the cross, and knew it to be the Christian emblem long before he adopted it, and had it placed upon his standard.

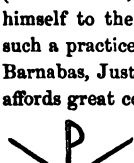
On referring to the most ancient specimens we have remaining of this symbol, we find many forms of it given in the facsimiles of the inscriptions in the Catacombs of Rome. Monsieur Perret, in his splendid work

[a] *De Carn. Resur.*

on that subject[o], has presented us with various forms of the monogram, upon the sepulchral inscriptions to the Christian sufferers for their religion, dating back to a very early period; that of the martyr Marius being as old as the reign of Hadrian, who came to the purple A.D. 117[p]; that of the martyr Alexander bearing the date of the Emperor Antoninus II., about the year A.D. 161; that of the martyr Lannus having the date of Diocletian, who began his reign A.D. 284[q].

[o] *Les Catacombes de Rome*, 3 vols. elephant folio, in the Library of the British Museum.

[p] This takes us back nearly to apostolic times. St. John, at least, had not been many years dead before Hadrian began to reign: and if credit is to be given to Nicephorus, the ecclesiastical historian, we are told (*Hist. Eccles.*, lib. ii. c. 42) that St. John himself, before consigning himself to the tomb, signed himself with the sign of the cross. That such a practice was then in use we learn from contemporary writers, Barnabas, Justin Martyr, Clemens Alexandrinus, and Tertullian, which affords great colour to the statement.



[q] The following are the inscriptions alluded to:—

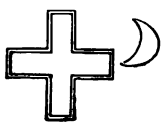
TEMPORE ADRIANI IMPERATORIS MARIVS ADOLESCENS DVX MILITVM QVI SATIS VIXIT DVM VITAM PRO CHO CVM SANGVINE CONSVNSIT IN PACE TANDEM QVIEVIT BENEMERENTES CVM LACRIMIS ET METV POSVERVNT. I. D. VI. (i.e. 6th of the Ides of December.)

ALEXANDER MORTVVS NON EST SED VIVIT SVPER ASTRA ET CORPVS IN HOC TVMVLO QVIESCIT VITAM EXPLEVIT *SUB ANTONINO IMPE* QVIVBT MVLTVM BENE FITII (i.e. FIDEI) ANTEVENIRE PRÆVIDERET PRO GRATIA ODIVM REDDIDIT GENVA ENIM FLECTENS VERO DEO SACRIFICATVRVS AD SVPPLICIA DVCITVR O TEMPORA INFAVSTA QVIBVS INTER SACRA ET VOTA NE IN CAVERNIS QVIDEM SALVARI POSSIMVS QVID MISERIVS VITA SED QVID MISERIVS IN MORTE CVM AB AMICIS ET PARENTIBVS SEPELIRI NEQVEANT TANDEM IN COELO CORVSCANT PARVM VIXIT QVI VIXIT IV. X. TEM.

There is nothing, therefore, historically to refute the idea of the villa and baths at Chedworth, which bear

This may be translated as follows:—"In Christ. Alexander [1] is not dead, but he lives above the stars, and his body rests in this tomb. He finished his life under the Emperor Antoninus, who foreseeing that much good would result to the faith, returned hatred for love, for while bending his knees as about to sacrifice to the true God, he was carried away to punishment. O wretched times, in which in the performance of sacred rites we cannot find safety even in caverns! What is more miserable than such a life, but what is more miserable than such a death, when they cannot even be buried by friends and relatives? At length they shine like stars in heaven. He has lived but a short life who has lived in the Christian times."

Then follows the usual olive-branch, the emblem of peace from the time that Noah left the ark, and the rough sketch of a furnace, shewing probably the death the victim died.



LANNVS CHRI MARTIR
HIC REQVIESCIT SVB *DIOCLESIANO*
PASSVS.

Lannus the martyr of Christ rests here, having suffered under Diocletian.
A cross and a crescent.

[1] Dr. C. Maitland, ("Church in the Catacombs,") mentioning the inscription to Alexander which records his martyrdom, says: "This event belongs to the fifth persecution, which began in the year A.D. 161. The second Antonine is here intended, the first emperor of that name having been friendly to the Christians." He does not, however, seem to have been able to identify this martyr. Now, on referring to the Ecclesiastical History of Eusebius Pamphilus (Parker's Edition, 4to., London, 1729), who was born about A.D. 266, I find that in the reign of *Antoninus Verus*, "All the provinces of the Empire were in a manner overflowed with the blood of the holy martyrs." "Upon a second examining, when they might have been acquitted if they would have persevered in their former renunciation, they declared themselves Christians, and accordingly were put to death, some children of perdition excepted. One *Alexander*, a native of Phrygia, and a physician, *a Christian devout, and well fortified*, having cited them before the tribunal to assert their faith with all stedfastness, and thereby incensed their adversaries, who resented nothing so heinously as after-confessions from the mouths of lapsers, was examined by the prefect, and *assuring him he was a Christian, suffered along with Attalus now mentioned.*" It can scarcely admit of a doubt in any candid mind, that this is the very Alexander whose monumental record is preserved in the catacombs accompanied by the Christian emblems, and thus we get at its exact date, the sixteenth year of Antoninus II., i.e. A.D. 176, when Eleutherus was Bishop of

the Christian monogram, or the legend ARVIRI, having been, as I have already suggested, that of the British king Arviragus, and so confirming the tradition of our chroniclers, who vouch for his conversion. He was living under the Emperor Claudius, and Juvenal represents him as still living under Domitian,—

> "Regem aliquem capies aut de temone Britanno
> Excidet Arviragus[r],"—

which is perfectly consistent with the tradition of our chroniclers, who say that he reigned forty-four years, and also consistent with classical chronology. Claudius's expedition to Britain was in A.D. 43, Domitian began to reign A.D. 81.

The reader is requested to excuse this long digression on the subject of the cross, but it is important as shewing the chain of circumstances and connection of religious ideas and train of thought, which paved the way with our British ancestors for the acceptance of the Gospel; and while condemning, as every true Christian must do, every shape and form of false worship, nevertheless the writer must be pardoned if, considering all the facts which he has been enabled to collect and put together, he draws the conclusion that the British form of it could not have been of that very debased and degraded kind which some modern writers have represented it, when it undoubtedly led to the reception of

[r] Satire v.

Rome, the very bishop in whose time Lucius, the British king, is said to have been converted to the Christian faith. It is very important to remark these dates and incidents as shewing that there is nothing inconsistent in our assigning so early a date to the Christian emblems discovered at Chedworth.

It has been said by many persons that the Monogram was not adopted until the time of Constantine's victory over Maxentius when he assumed it as his Labarum or Standard - John Hardyng the Chronicler quoting Nennius mentions two adoptions of the cross one by Arviragus and the other by Constantine on two distinct occasions.

"Joseph converted this kyng Arviragus
By his preching, to know ye lawe devine
and baptized him, as written hath Neninus,
The Chronicler, in Bretain tongue fullfyne
And to Christe lawe made him endlyne;
And gave him then a shelde of silver white,
A cross endlong and overthwart full perfect.
These arms were used through all Brytain
For a common signe, eche man to know his nacion
Frome enemies, which nowe we call, certain,
Sainct Georges armes, by Nenyus informacion,
And thus this arms, by Josephs creation
Full long afore sainct George was generate,
were worshipt heir of mykell elder date."
John Hardyng 2to p. 85

With regard to Constantines assumption of the emblem he writes thus

"Somewhat afraid of their multitude
Constantyne then he held up to heven.
And sawe a crosse, in which was enclude
This reason good, "In hoc vince" full evine
His ferdness so anone then did hym leven
In signe of whiche, a crosse of goules he bare
In his baner white, and with hym faught he there.
He had the felde, and put them to the flight
Wherfore ever after he bare twoo armes clere
In all Almenes to every mannes sight
As Englishmenne in this lande beare them here
Sainct Georges armes nowe called wouten wer;

"Thus hath the King of Engelande to theim right
"Through eldres gotten by God his veray might"
There must have been pretty well
two hundred years between Arviragus
and Constantine or more

the Gospel[s] at an earlier period nationally than any other people upon earth had accepted it; for the evidence is very strong, even our opponents being our judges, that the Christian religion was embraced in Britain even before it was acknowledged nationally in Rome. It was upon this principle that the claim was asserted over and over again in councils and general assemblies of the Church for precedence for the British representative bishops upon those very grounds, our earlier conversion to the faith[t]. And whether Arviragus or Lucius were the first Christian king, whichever it may have been, he was the first Christian king in the world, and this is admitted not only by Englishmen, who may have some little national pride in advancing such claims, but by Baronius, Cressy, the Centuriators of Magdeburg, and others, both Roman Catholics and foreign Protestants, who could have no interest in fostering an absurd British tradition if it had no ground of truth in it.

On the whole, we have every reason to believe that whatever were the errors and imperfections of the Druidical religion, its substratum was such as to lead to a ready acceptance of the doctrines of Christianity. May it be our earnest endeavour to hand it down to posterity incorrupt and undiluted, without returning to materialism or scepticism. May we acknowledge the saving powers of a religion built up upon the foun-

[s] Eusebius, Theodoret, Chrysostom, Origen, Jerome, Athanasius, Tertullian, Socrates Scholasticus, and Sozomen speak of the early conversion of the Britons to the Christian faith.

[t] See Archbishop Usher, *Brit. Eccles. Antiq.*, Dublin edition, 1639, c. i. p. 23.

dation which alone standeth sure, upon the Rock of Ages; and however much, under a purer light, we may be shocked at the errors of our British ancestors, it is impossible not to consent to the statement of Julius Cæsar, that the whole Celtic nation was "thoroughly devoted to religion," such as they knew it,—a testimony corroborated by every research, which may be taken as in the highest degree honourable to the memory of that ancient race; while the very views which they entertained nationally of the immortality of the soul (views evidently not shared by those who related this fact, or not shared to the same degree, or it would scarcely have been a matter of such importance as to call for especial notice) prepared them the more readily for the reception of the Gospel in a manner altogether different to other nations who were more thoroughly imbued with idolatry, and more decidedly given to materialism, with fewer or no ideas of a spiritual religion. It required only the directing Spirit to guide them into all truth.

May our nation, which was one of the first to come out of heathen darkness and to embrace Christianity, always hold fast the profession of her faith without wavering against all the shocks which its enemies may bring against it! May she continue to be a bright and shining light, the brighter from the darkness in which she was once involved!

CLARIOR E TENEBRIS.